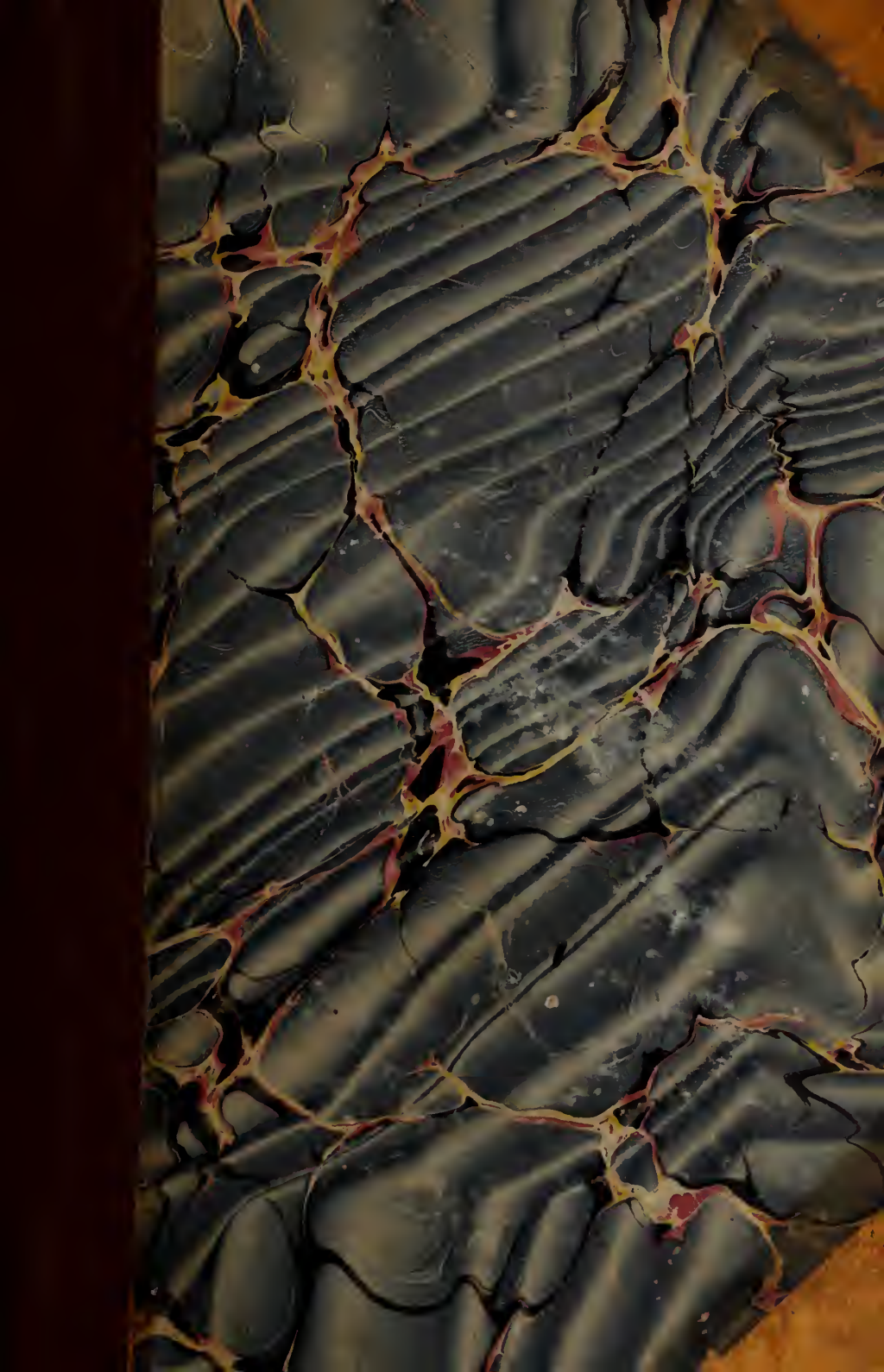

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THE

# MISSIONARY CHRONICLE:

CONTAINING

THE PROCEEDINGS

OF THE

# BOARD OF FOREIGN MISSIONS

AND OF THE

# BOARD OF DOMESTIC MISSIONS

OF THE

# Presbyterian Church:

AND A GENERAL VIEW OF OTHER BENEVOLENT OPERATIONS.

VOL. XVI.

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THE

# FOREIGN MISSIONARY CHRONICLE.

VOL. XVI. AUGUST, 1848. No. 8.

## Board of Foreign Missions.

### Mission to the Jews.

MODERN JUDAISM: NO. I.

*Justification by the Law.*

IT was stated in the Chronicle some months since, that there is in the city of New York a Jewish population of twelve thousand; that this growing population supports ten synagogues; and that several other cities of the United States contain thousands of Jews, and are supplied with one, two, or three synagogues. Possibly the importance of these facts has not been sufficiently felt, and the subject has been too much neglected. It ought to be generally known among our churches, what is the Jewish population in our country, what are their religious principles, their forms of worship, their hopes, and their views of Christianity. The present existence and preserved peculiarities of the Jewish people furnish one of the strongest arguments against infidelity. While we are endeavoring to spread the Gospel far hence amongst the Gentiles, that people who first preached this Gospel, and by whom it was first rejected, should still have a special place in our open friendship, our solicitude, and prayers. If, even in their opposition to Christianity, they furnish a strong proof of its truth and a rebuke to infidelity, how infinitely greater would be the aid rendered to the Gospel by their genuine conversion? The Apostle Paul teaches us the proper way of reasoning on this subject. "For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?" It is in behalf of this cause that I now propose to write a few letters; and I trust that these letters may have some direct influence for good among Jews. My object will be to present a comprehensive view of the present Jewish religion, its ground of justification, its articles of faith, its observances, and its prospects.

The reader will probably desire to know something about our sources of information on this subject. Most of the following statements will be taken directly from Jewish authors. There is a *Catechism* prepared by Salomon Plessner, a Jewish teacher, for the instruction of children, and published in Berlin, to which we will frequently refer. Among Jewish commentators none are greater than Salomon Jarchi, commonly called Rashi and Maimonides. The former lived in the twelfth century, wrote commentaries on the whole Bible and Talmud, and held a very high place among expositors. The latter lived somewhat later. Dr. Jost, of Frankfort on the Mayn, is the great Jewish historian of the present age: our statements will frequently be made on his authority. We have also before us, the "Occident," published in Philadelphia, the only Jewish periodical of this country; and the "Orient," from Leipzig, probably the best Jewish periodical of the old world.

We prefer to begin with the great question, How does the Jew hope to stand justified before God? To this question precisely the same answer must now be given, that would have been given in the days of the Apostles. The Jews' justification rests on the works of the law. The arguments which the Apostles used to prove that salvation is of grace, are as appropriate now in the Jewish controversy, as they

were then. It is perfectly in place now to bring forward the old quotation, "There is none righteous, no, not one." The Jews are not prepared to admit that the promise of blessing to all the nations of the earth, made to Abraham, did not depend on man's righteousness; and that, in the carrying out of this covenant of gracious salvation, the happiness of Israel was subsequently made to depend on their obedience, not with the prospect that the blessings of the covenant would be secured by perfect obedience, but with the view of exhibiting man's utter moral helplessness, and his entire dependence on the grace of God. The Jew does not acknowledge the distinction which Paul makes between those who depend entirely on the grace of God, as it is offered in Jesus Christ, and those who depend on their own obedience to the law; between the children of the promise and the children of the law: he is unwilling to admit the propriety of the Apostolic allegory, which represents the former as the long-promised and long-expected Isaac—the latter as the first-born, but not peculiarly chosen Ishmael; the former as the free inhabitants of the heavenly Jerusalem—the latter as the outcast bondmen of Sinai in Arabia. "But as then he that was born after the flesh, persecuted him that was born after the Spirit, even so it is now." (Gal. iv. 29.) Yes, *now*, after the lapse of nearly two thousand years. The liberal Jew will readily interpret our Lord's saying, that he came not to destroy the law, but to fulfil it, as a proof that the Jewish laws are still binding on the Jews, and applaud the sentiment; but it is entirely inconsistent with his views that all the laws of sacrifices are fulfilled in the great sacrifice of Calvary, that all the Jewish purifications were typical of the spiritual purification under the Gospel, and that Christ does most gloriously fulfil the law by supplying those everlasting blessings which the law completely failed to secure.

It is the Law of Moses as interpreted by the Rabbins of the Talmud, which the Rabbinical Jews make their tree of life. They hold, that all the laws are still incumbent on them, except those which were limited to the land of Canaan, and those which they are not permitted to observe in the lands of their dispersion. The laws of sacrifices, they consider as limited to the holy land. Some of their laws in relation to the punishment of crimes, they are not permitted to observe among other nations. You see at once that, consistently, they admit no relaxation of the ten commandments. On their Sabbath, they will have nothing to do with fire, either by kindling it, or by putting on fuel, or by drawing out coals, or by lighting a lamp, or by smoking. The Five Books of Moses, or the Law, is that portion of Scripture to which the Jew gives his greatest attention. He is much more likely to neglect the Prophets than the Law. Most of the Jews believe in a Divine traditionary law, explanatory of the written, and without which it is impossible to understand the written. The Chapter of Plessner's Catechism, on the written and oral law, is introduced with the following quotation from the ancient Jewish work "Sifri:" "*Because not upon bread alone shall a man live*—this is the text: *but upon every thing proceeding from the mouth of the Lord, shall a man live*—this is Halacha and Agada." You observe that this is the explanation of Deut. viii. 3: "Man doth not live by bread alone, but by every word that proceedeth out of the mouth of the Lord doth man live." In this same chapter, we have the following question and answer: "Is it not a presumptuous error that the Rabbins, even already in the Mishna, attribute a preference to the oral law before the written, to the Rabbins before the Prophets? No: because the oral law is just the written, with the explanation along. contains accurately the words of the living God, is the revelation of God extended and entering more into the circumstances of life?" This, however, is high ground for tradition, which we believe, some of the Jews of our country would not defend. In the Occident for June, there is a letter from one of the most learned Jews of New York, which severely censures the position taken by one of the synagogues in discarding the oral law. This law was delivered from Moses to Joshua, from Joshua to the Elders of his line, from these to the Prophets and their successors, and from these to the men of the Great Synod. Finally, it was committed to writing in the Talmud.

By the simple term Talmud, we mean the Babylonish Talmud; though there are two Talmuds. The Talmud consists of two parts, the Mishna, which is the text; and the Gemara, which is the commentary, or rather the discussions of the Rabbins on the text. The Mishna of the two Talmuds was composed by R. Jehuda Hanassi, or Rebuna Hakadosch, in the first half of the third century; the Gemara of the Jerusalem Talmud, by R. Jochanan, about the same time; and the Babylonish Gemara, by Ravinna and Rav Aschi, about three hundred years later. Here is the great record of the old Jewish traditions, many of which our Saviour denominated the mere commandments of men, taught as of Divine authority. The division of the traditionary law into six parts, is attributed to Hillel, who is considered, next to Ezra, the restorer of the law, and who lived long before the writing of this law. The following is this division:—1, concerning seeds; 2, concerning women; 3, concerning festivals; 4, concerning the rights of property; 5, concerning sacred things; 6, concerning clean and unclean. The great division of the contents of the Talmud is into Halacha and Agada: the former is nothing but law; the latter comprises narrations and other expositions. Many of these Agadoth appear foolish; but the Jew always has, for their wisdom, the ample shield of allegory and mystery. Dr. Jost says, that these early Rabbins had a world for themselves, in which they lived and died; that they worked hundreds of years to build up this immense system of tradition, as a defence of the Jewish faith against all other faiths; and that many of them, with great earnestness and self-denial, sought their salvation in outward ceremonies, in much prayer and fasting, and in giving much time and solicitude to unimportant matters in the letter of the law. Many, in hypocrisy, assumed an appearance and profession of great sanctity. He intimates that there was among them a great destitution of solid Biblical learning. The Talmud is, for the most part, written in the most difficult Chaldee dialect, and in the most difficult style; yet, among foreign Jews generally, a Jew who has not some knowledge of the Talmud is not considered respectable. This is the law under which the Jews are still striving for salvation; and the great tendency is, as they forsake it, to run into infidelity. They rebuke their fears, that their own righteousness will not be sufficient, with the thought, that God is merciful to forgive. They have no expectation that the Messiah will make an atonement for sin. On the verse, Lev. xviii. 5, "Ye shall therefore keep my statutes and my judgments; which if a man do he shall live in them,"—Rashi makes the remark, "In the world to come, for if you say in this world, is it not the end of him that he dies?" It is a lamentable fact that the Jew knows no way of securing eternal life, except by the statutes and judgments of his law.

We trust it will be interesting to pursue this subject further, and to present a few facts which show clearly, that the Jew, still, "ignorant of the righteousness of God," is going about to establish his own righteousness.

Rashi gives us an interesting commentary on the following verse, which is a part of the intercession of Moses when the children of Israel had worshipped the calf, (Ex. xxxii. 13): "Remember Abraham, Isaac, and Israel, thy servants, to whom thou swearest by thine own self, and saidst unto them, I will multiply your seed as the stars of heaven." We translate the commentary thus: "*Remember Abraham;* If they have transgressed the ten commandments, Abraham their father was tried with ten temptations, and still he has not received his reward. Give it him: and let his ten victories over temptation stand over against their ten sins. *Abraham, Isaac, and Jacob.* If the people are to be burnt, remember Abraham, how he delivered himself to be burnt on thy account, in Ur of the Chaldeans. If they are to be killed, remember Isaac, how he stretched out his neck to the binding. If they are to be made captives, remember Jacob, how he was an exile in Haran. And if they are not delivered by the righteousness of these, how hast thou said to me, 'And I will make *thee* a great nation?' If a seat having three feet does not stand before thee in the hour of thy anger, how much less can a seat of one foot?" You observe here that the commentator considers the people as supported by the

righteousness of their fathers, and the pardon of their sin as the just and necessary reward of their fathers' works. The Christian idea does not appear to have occurred to him, that Moses asks for what had been graciously promised, rather than for what could be rightfully demanded, and that the just reward, even after all that their fathers had done, would have been the deprecated punishment.

Observe against what unparalleled difficulties the Jews have, for ages, struggled to derive their justification from the law. Dr. Jost says, that the unhappy people felt in the time of Herod, before they were deprived of their land, temple, active priesthood and sacrifices, that they immeasurably failed to answer the high claims of their Divine government; hence their discontent. They must know that, out of the Holy Land, their failures are still greater, and that God has never promised, that in their exile, he will accept a partial obedience for a perfect; yet they cannot give up the law. They must know that it admits of great doubt whether a passover without a sacrificed lamb, is any passover, and whether any true feast of weeks can be held, unless in the land of Israel, and with the acknowledgments of present possession and prosperity in the land, and whether a day of atonement without a sacrifice answers to the law of Moses; yet they cannot give up these laws. They think that their religion could not have been continued without the writing of the oral law; at the same time they acknowledge that the writing of this law was contrary to the command of God: that is, their present system rests on an old and continued violation of the written law; yet they cannot give up the law. The pawnbroker, who is constantly, or the Sabbath-breaker who is habitually and openly, breaking the law, still, if he has any remaining Judaism, hopes to secure the favor of God by his observance of some points in the law. The doctrine of spiritual regeneration is not acceptable to the Jews. It is in the glory of their own righteousness that they hope to be restored. It is true that the righteousness of their fathers failed, in the most favorable circumstances, to be worthy of a continued possession of the land; yet they expect, by their own deserving, to secure a restoration. It is no unutterable folly to expect to become, without any Divine spiritual influence, more deserving than all their holy fathers. They expect to return that they may be enabled again to fulfil the law perfectly. Hence they pray for the rebuilding of the temple and the restoration of sacrifices. One of their great proofs of the perpetuity of the law is that Ezekiel, in his last eight prophetical chapters, speaks of a third temple, and of priestly and sacrificial laws. It appears that the interference of man cannot separate the Jew from his law as his only hope.

It is extremely difficult to convince the Jew that his holy fathers had no confidence in their own works as a ground of justification. You may, confident that your argument cannot be evaded, present before him the confession of Jacob, "I am not worthy of the least of all thy mercies." He will, probably, tell you, that Jacob might have claimed the Divine protection as his reward, though he did ask it as a favor undeserved. Or he will say that the righteous ask for grace in this life, and prefer to receive their reward in the other world. In any circumstances, you will find it extremely difficult to convince him that Jacob did take his place in the dust, as deserving nothing but death. And when the Jew does make such confessions in prayer, there is always remaining in his heart, with all his modesty and apparent humiliation, a latent and potent consciousness of merit.

We fear that most of the religious teachers of the Jews view Christianity as merely a different legal system. Their impression is, that they have their laws which they must fulfil, and that we have our Christian laws which it is appropriate to us to fulfil. I would consider it very strange to hear from a Jewish pulpit, or to see from a Jewish pen, a full and accurate view of our plan of salvation; how we are morally ruined by nature; how we must be drawn to Christ by the Father; how we are justified on account of the imputed obedience and death of Christ; how we must be regenerated by the Holy Spirit; how this new heavenly life breaks out through every faculty of the man; and how all the Christian graces, our love,

joy, peace, desires, and obedience, are the fruits, not of our natural wills, but of the Spirit's work. We imagine that one very desirable point in our intercourse with the Jews would be gained, if they, generally, would yield to look at the subject in this proper light, and to employ their philosophy in accounting for the origin of our doctrine. It might be a salutary inquiry for them: What principle in the character of any deceiver, what principle of pride or ambition, or covetousness, or false humility, or enthusiasm. ever, in any imaginable circumstances, originated our doctrines of grace? M. R. M.

*New York.*

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## China: Ningpo Mission.

JOURNAL OF THE REV. M. S. CULBERTSON.

*Preaching the doctrines of the Cross.—Inquiries of the Chinese hearers.*

June 1st, 1847, Sabbath. Having recently removed to a house outside the city, I have been left for a short time without a suitable place for a regular Chinese service. I have therefore taken charge of the service conducted by Mr. Lowrie, at his house in the city, purposing to keep it up as usual during his absence at Shanghae, in attending the convention for the translation of the New Testament. To-day several of the audience seemed interested in an exposition of the doctrine of the cross, from the illustration used by our Saviour, of the lifting up of the serpent in the wilderness. After the conclusion of the discourse, some of them were disposed to be talkative, and had many questions to ask. Such questions furnish us the means of forming some conception of the workings of the heathen mind in reference to the instructions they receive from the missionary. A few specimens may serve to indicate the character of all.

You speak of Jesus; who is he? How did he come into the world? Was he born, or did he come down from heaven? Is he present here now? Does he come down to the earth on *worship-day?* This last question is indicative of a prevalent notion which is generally the first that occurs to account for the observance of the Sabbath. The supposition is that Jesus comes down to earth only on the Sabbath, and that this is the reason of its being set apart for worship.

The mention of the Sabbath at once suggested the general objection to it.—How can we do without money one day in seven? Other questions rapidly followed from my talkative friend.—Does Jesus require fasting or not? Is it wrong to engage in trade? Is not the profit too great on opium? Is it right to ask so high a price for it? I remarked that the whole business in opium was wrong, from beginning to end. My interrogator seemed much surprised at my expression of disapprobation, and exclaimed, "Why, the opium comes from your country!" I explained to him that I was not connected with the traffic in the drug, and that those who engage in it are not the disciples of Jesus. Why then, he exclaimed, do you not tell them not to bring it to us? You are taking away all our silver. If they *will* bring, why do you not fight them, and not allow them, to engage in such a trade? You tell us we should always do what is right. Why then did you English—you Jesus men—come here and fire your guns among us, and kill us? Is that right according to your doctrine? Jesus and Confucius are equal. You follow Jesus, we Confucius.—This last remark led the way to some conversation on the divinity of Christ, and this suggested further questions. If we pray to Jesus, can he hear us? Will he cure the blind if they pray to him? *Where* must we pray? You come and talk to us in order that you may do good. Suppose I go and do so too, and exhort others, will I go to heaven along with you? Are your doctrines the same as the religion of the Lord of Heaven? (Roman Catholic.) How do you *know* that Jesus ever came into the world?

Another person, who came in when the service was almost closed, here put in a claim for information, and soon proved himself much inferior in intelligence to the first inquirer. If man once had a good heart, why is it now bad? Is not the sun a god? If not, how can it move? Is not thunder a god? If not, how can it kill men? Are you a Frenchman? Has your

country an emperor? How many months have you in a year? After the distribution of a few tracts to those who had some knowledge of the written characters, such remarks as these could be heard—These tracts must have cost over ten cash a piece. What a quantity of money he must have! Good doctrine, that!

*Visit to Chinhai; Fortifications.—Scenery.*

12th. Left Ningpo in a Chinese boat for a short excursion, on account of the health of my family. We should have left several days earlier, but on endeavoring to procure a boat, it was found that all that were then at Ningpo had been siezed by the mandarins, to be employed for a few days in the public service, in conveying troops to Chusan, together with a large amount of copper cash. The cash is for distribution among the poor, who are suffering on account of a deficiency in the rice crop. There is to be a distribution for one month of fifteen cash, or about one cent a day for each adult, and a smaller sum for children. When boats are thus employed for the public service the remuneration allowed is so scanty, as to be scarcely sufficient to defray the necessary expenses. They are not seized however indiscriminately, but are called upon in rotation, as occasion may require.

We cast anchor in the mouth of the river, at Chinhae, early in the afternoon, and at once prepared to take advantage of the delightful evening air, to ascend the hill which rises from the angle formed by the sea shore and the left bank of the river. It is a noble looking object. It rises abruptly from the sea, and with its lesser companion on the other side, seems to stand like some time-worn sentinel, to guard the river against all intruders, while at the same time it looks abroad upon the sea, as if to invite the passing ships to enter with their precious burden. This may account for its name. It is called *Chaou-Paou san* or Inviting-precious-things hill. The summit is crowned with a group of buildings, enclosed by a strong wall. These form a temple for the worship of Buddh, and give to the place the appearance of a formidable fortification. Its steep and rocky sides render it inaccessible, except on the side next the town. If fortified, and defended by troops of ordinary courage and discipline, it might effectually protect the entrance to the river. It was the scene of one of the bloodiest battles fought during the late war, but fell an easy prey to the superior discipline and skill of the English troops. Ningpo was left defenceless when these fortifications fell, and therefore offered no resistance to the invaders. The Chinese say the department of Ningpo is in the shape of a fowl, of which Chaou-paou san is the head. The head being cut off, how could the body continue to live? Two batteries have been erected at the foot of the hill, one commanding the river, and the other overlooking the sea. They are strongly built, being faced with substantial masonry, and are mounted with a few guns of heavy calibre.

Passing through the suburbs of the city, we ascended the hill by the usual path. For the convenience of visiters, steps have been cut, in many places, in the solid rock. Passing through a low and narrow arched gateway, we entered the enclosure, and were rudely, though kindly saluted by three or four young priests who came out, running at full speed, engaged in boyish sport. Others were lounging about in the courts, who evinced less than the usual curiosity to see a foreign lady. The temple afforded nothing curious or interesting, but the prospect from such an elevation could hardly be otherwise than pleasing, and it embraced an unusual variety. Looking off to sea, the view was bounded in one place by the horizon, in another by the hills of some of the numerous islands which rise from the surface in all directions, while here and there may be seen a little fleet of fishing boats, or a clumsy looking junk emerging from behind an intervening hill. Beneath us was the river, with its fleet of junks, and swarming with boats of all dimensions, some with a single sailor toiling at his oar, and others filled with a crowd of passengers. The city presented to the view little more than a dead surface of tile roofs, surrounded by an irregular line of wall, without any prominent object to relieve the monotony. To the north and west a beautiful tract of country stretched out before us, bounded by the blue hills in the distance. After some conversation with the priests, who accepted

a few tracts, we returned to our boat for the night.

*Missionary labors—A Chinese officer of high rank—Loo-kong, an opium station —Conversation with priests.*

13th, Sabbath. This morning I visited some of the Ningpo boats lying in the river, and distributed a few tracts. Most of the sailors had gone ashore, so that I seldom found more than one or two men on a boat. In several instances however, I had some very interesting conversation with them on the doctrines of the Gospel. In the afternoon, I went ashore to distribute tracts. I found two or three persons in front of a large temple at the foot of Chaou-paou san, some distance from the crowded thoroughfares of the city, and entered into conversation. In a short time a number of people gathered round, and I endeavored to communicate to them some knowledge of the Gospel. A few listened with attention, but they were, for the most part, more curious to examine my dress, than to understand what I was saying. Having given tracts to some of the readers among them, I was about to enter the temple, but was told that it was occupied by the Te-tuh, who is the commander of the naval and military forces of the department. My informant went on to say, that this officer was "hiding himself," to avoid the performance of an unpleasant duty. He had been ordered to sea to look out for pirates, but having become sea-sick, he returned with his fleet to port. Four or five large war junks are lying in the river, and his excellency is in comfortable quarters on terra firma, while his superiors suppose him to be in full pursuit of the pirate fleets. Having received this information, I turned at once toward the city. After walking a short distance, I heard a man running after me, and calling out at the top of his voice, that the Ta-jin, (great man, a title of rank) wished to see me. I returned with him, and found his excellency standing in front of the temple, surrounded by a few attendants. He was plainly dressed in a light blue silk robe, and being without his cap, wore no badge of distinction. He saluted me very politely, holding in his hand one of the tracts which I had just given to some of my hearers. I found it very difficult to communicate with him, as he does not speak the dialect of Ningpo. He expressed himself pleased with the tracts, but did not invite me to his quarters, and as I found that our intercourse was not likely to prove either profitable or interesting, I made good my retreat as soon as ordinary politeness would permit. In returning, I endeavored to distribute some tracts, but a clamorous crowd soon gathered around me, and pressed so closely upon me in their eagerness to receive a book, that I was glad to make my escape to our boat.

16th. Yesterday we reached Loo Kong, a small village on the large island of Kingdong or Kin-tang. Since the restoration of Chusan to the Chinese it has been made the station for the opium ships, on account of its safe harbor, and its nearness to Ningpo. There are now four vessels permanently stationed here, from which the city of Ningpo is almost daily receiving fresh supplies of opium. The high hills which enclose the harbor, give to the place an air of wildness quite appropriate to the spot devoted to this sinful traffic—none the less sinful because it is gainful, nor because it is virtually sustained by the power of England.

We went on shore this morning, and took a walk over the hills. Passing through the village, we followed a paved road or path, leading through a narrow valley, and up the hill sides. From the summit we had a good view of the harbor and the neighboring islands. On the opposite side our path led us through a pleasant valley, partially wooded, and gradually descending. Passing on a short distance, we entered another path, which presently brought us to a kind of avenue skirted on either side by a hedge and shaded by trees. In a few minutes we reached the temple which we were seeking, called the Whadzing-sze. It is concealed among the trees, and is surrounded by high hills, which form a funnel-shaped valley. The priests invited us to be seated, and brought tea. A number of persons came in, and asked questions on various subjects. All were quite ready to admit the truth of what I said of the folly of worshipping idols, but when I asked why they did not then at once cast them all into the sea, they ex-

claimed, that such an act would be exceedingly wicked.

On our way to the temple we met a procession of farmers, bearing flags and streamers, and preceded by a kind of sedan chair, very prettily decorated with evergreens and wild flowers, bearing a vessel containing the sacred fish, representing the dragon, or god of rain. They were thus seeking to obtain a cessation of rain, of which they have had more than is good for their crops.

17th. We started for the island of Poo-too, and reached Chusan at three o'clock this afternoon. We were told here that thirteen large piratical junks were lying on the route which we should have to take, and not feeling disposed to run the risk of meeting them, we have concluded to return home.

*Visit to Poo-too—Lodgings in a Buddhist temple—A religious devotee.*

July 23d. Finding it desirable to leave Ningpo for a short time, we left yesterday morning, and spent the night in the harbor of Chusan. This morning we took advantage of the early tide and sailed for Poo-too. About noon we reached the passage called Sin-kea-mun. Our boatmen insisted on casting anchor, declaring that the tide was so strong against us that it would be impossible to proceed, and that the waves would be so high outside, on account of the fresh breeze that was blowing, that the boat would be endangered. I insisted on proceeding, and they yielded. We sat down to dinner, and before the meal was concluded, I inquired the name of an island lying just before us, and to my surprise was told it was Poo-too. The boatmen however were not at all abashed by their attempt to deceive me, which now was made so evident.

We were greeted by several of our fellow missionaries who had preceded us, and in a short time found a pleasant room in the Pa-wha-ane, or white flower temple. The room is large, but at first was by no means inviting, being filled with filth and rubbish. A little sweeping and cleaning has much improved its appearance, and as it is cool and airy, I trust we shall here procure such a stock of health as will carry us through the hot weather in safety. The temple itself is in an elevated position on the hill side, and is surrounded with numerous noble looking trees. Our room is on the second floor, and is shielded from the sun by the thick foliage of the trees, which render the breeze from the sea, constantly blowing in upon us, delightfully cool and refreshing. From our windows we look out upon the broad expanse of the Pacific, and the roar of its waves, as they break upon the beach, is a pleasant relief from the stillness which otherwise generally prevails.

24th. Visited the temple called the Tsze-choh-ling—the dark colored bamboo grove.

Here there is a religious devotee—a very holy man, in his own estimation. He is shut up in his cell, a voluntary prisoner, though, as we soon discovered, he does not consider it necessary to his progress in holiness, that his confinement should be solitary. We had no sooner entered the court of the temple than we saw his head thrust through a hole in the side of his cell, his countenance showing an eager curiosity to see and converse with us. His face was pale and thin, his head unshaven and his hair uncut, and some of his thin, bony fingers were armed with nails several inches in length. He betrayed an evident desire to make himself the chief object of attention, and intimated that, as the reward of his pains, he expected to occupy a very exalted position in the future world. He was very talkative, but as he spoke a dialect different from that of Ningpo, it was not easy to understand what he said. He invited me to look at his room, through the hole by which he communicates with those without, and through which he receives his food. The room contained several idols, before one of which, candles were burning. The principal article of furniture was a kind of high box, closed in front by a curtain, which was placed opposite one of the images. He showed me the object of it by jumping into it, and sitting cross-legged, with his hands on his knees, and his eyes closed. In this position, with the curtains drawn before, so that he is in total darkness, and excluded from the world, he is accustomed to sit for hours together, without moving

a muscle. This is the means by which he expects to become perfectly holy and to secure infinite happiness in the world to come. His confinement is not perpetual. He informed us, that after being shut up for three years, during which he never goes beyond the walls of his room, he is released for some months or even a whole year, after which he again returns to his cell for three years.

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## China: Amoy Mission.

JOURNAL OF THE REV. H. A. BROWN.

*Visit to a temple near Amoy—Conversation with an aged man.*

This journal, though written at the dates specified, did not reach the Mission House until a short time before Mr. Brown's arrival. We have not been able to find room for its earlier publication.

August 12, 1847.—In the evening for exercise I walked to Ban-sek-giam, i. e. the "ten thousand rock temple," which is situated in one of the rocky valleys behind the city. The spot chosen for this temple is one of the most attractive in the neighborhood. and the walk to it is very pleasant after leaving the streets. Amoy, like all Chinese cities or villages which I have seen, is very compact, and its edges marked by well defined lines. You do not pass from thickly built portions to other parts but sparsely occupied by houses. The buildings join wall to wall until you suddenly come out into the gardens or fields. Some of the villages are less compact than the city, but the same uniformity exists between the different parts of the same village, and the limits are in the same manner well defined. The numerous villages of the northern division of the island, seen from the summit of Koan-jit-tai, all appear thus compact and well defined. Emerging from the streets of Amoy on the sides towards the hills, and especially in the direction of the British consulate, we find ourselves in the midst of gardens, protected by hedges, between which are some narrow but very pleasant walks. Leaving these and ascending the narrow valleys, we pass among the small fields for rice, potatoes, &c. Ban-sek-giam lies at the head of one of these valleys just where the cultivation ceases. The name at once suggests the nature of the locality. The buildings of the temple are neither large nor numerous, but their situation has been admirably chosen, on the side of the hill among the immense rocks, and just above a torrent which, completely concealed by other rocks, adds much, by the murmur of its troubled waters, to the attractions of the place.

Following the course of this torrent for a few hundred yards farther, by a path having on each side the same wild scenery, you come to another temple, occupying a romantic spot at the head of the valley. This temple is the Thai-peng-giam, or "Great-tranquillity-temple;" the whole completed in a style truly tasteful.

Our walk this evening was to observe in what manner the late repairs of Ban-sek-giam had been executed. In our previous visits we had noticed, that like most of the temples in and about the city, this one was very much decayed. We found it thoroughly refitted, and one small new building erected. It was with deep pain, mingled with the gratification of love of the beautiful, that we thought of so much that was attractive in nature and art being consecrated to the worship of idols. These repairs have been made by subscription; the Chham-hu or Colonel, commanding the troops stationed here, heading the list, and taking the chief part in superintending the work. I am told by my teacher, that this he has done in the fulfilment of a vow made several years ago. He was in office here when the city was taken by the English. He then took lodgings for a time in the temple, and either after he was deprived of office, or in anticipation of that event, he made a vow before the idol, that in case he should be restored to office, he would have the temple repaired. Though so nicely refitted there are still but the two priests there, who formerly occupied it. One of these told us that the repairs had cost five or six thousand dollars, but this was manifestly false. I should say not more than one thousand or fifteen hundred dollars had been expended. The practice of vowing before the shrines of the temples, to do some good work, in case of the accomplishment of a favorite purpose, is

very common. Sometimes the vow is to repair some piece of bad road.

Sabbath, 15th. For the first time, we opened our chapel in the forenoon. We had a pretty good and attentive audience. In the evening, I took a few tracts and went to one of the neighboring temples. In the verandah at the entrance, was sitting the old man who has the care of it. He is a pleasant looking man, and does not bear the marks of his age on his face. He is now eighty-eight years old. His wife is eighty, and in personal appearance is also pleasing. Their family of children and grand-children consists of about one dozen. On presenting the Gospel scheme to him, and urging him to change his course of life, he at once urged the necessity of obtaining a support. I then found that his living is obtained in part by taking care of the temple, and in part by drawing a small share of all money gained in gambling at the tables spread within the temple. The temples are great places of resort for gambling, and it is the custom for the keepers of them to levy this tax on the successful players.

I told the old man that he need not fear for a support, but here for his own sake, and for the sake of the crowd gathered around, it was needful to be very guarded to avoid leaving an impression that we were willing to encourage persons to join us by holding out hopes of support from us.

The old man expressed himself perfectly willing to change, if I would agree to support him, and one man in the crowd, in plain terms asked if we would buy converts. There was however some marks of seriousness about the old man, and after explaining the Gospel to the company for some time, I left with the intention of going again soon. Notwithstanding all my statements about the necessity of heartfelt repentance, as the qualification for admission among the followers of Jesus, a trifling looking young man, whom I had noticed in the crowd, followed me for a considerable distance, asking how much I would give if he would join us.

16th. I went again to the temple, and had a long conversation with the old man and the company who gathered around us. To-day I found the aged idolater perfectly hardened, and inclined to make sport, with a sarcastic manner professing his intention to change, and calling to a company of gamblers engaged in the front apartment to go away.

*Services in the Chapel—Belief in the Transmigration of Souls—Superstitious notions—An extensive fire.*

24th. To-day I had a good audience in the chapel for the greater part of the time. There were several listeners apparently much interested. These and a few others received books in such a way as leaves room for hope that they will peruse them.

26th. I had an unusually interesting time in the chapel in the afternoon. The audience was not large, but was unusually attentive. We had more conversation than usual, there being several persons present inclined to ask questions. A number of very interesting subjects were introduced, giving an opportunity of imparting important truth. The doctrine of transmigration of souls into beasts and men, was advanced and defended by an elderly and intelligent looking man. I asked him if their belief was, that all who were born possessed the souls of persons who had lived before them. He answered that they did. But there are many more people on the earth now than there formerly was; whence come the souls of the extra number? This question entirely confounded them.

The question respecting the transmigration of souls was introduced in connection with another about death by lightning. This was brought up by another respectable looking man of gray hairs, who asked if death by thunder was under God's control. I answered that it was, and went on to show that there is no such a being as Lui-kong, the god of thunder, and to explain the theory of strokes by lightning. It was then asked, if those thus killed were bad men. To my answer they strongly objected, and urged that their officers on examination could discover what had been the crime of the person. I asked, how? They answered that God caused characters to appear, declaring the crime. There are various methods of reading this revelation. Sometimes an umbrella is spread in front

of the corpse, and the letters are said to appear on the umbrella. Sometimes a new bright surfaced table is used. On my urging that infants were sometimes killed in this way, they answered that in such cases it was in punishment for crimes committed in a previous life. . . . .

Sept. 3d. I had by no means a pleasant or encouraging time in the chapel. The few that came in, it seemed impossible for me to interest in the slightest degree. It was the same way on the first. It is on such occasions as these, that we are liable to be greatly discouraged, but we are also taught how essential it is to have the Holy Spirit present to seal instruction—to open the hearts of the hearers to receive the words spoken.

Last night we were called up at two o'clock to go and see a large fire, which had broken out about half a mile from our houses. It had commenced about ten o'clock, and we found it in a great measure checked. Two mandarins, with soldiers, were on the ground. The operations still going on to check the fire were of a most inefficient kind. A few loads of water were brought by porters, which was thrown on the flames or burning timbers with bowls. About two hundred houses and shops were burnt, and perhaps $100,000 worth of property, including houses, was destroyed. This evening I walked over the burnt district. On one side, the fire stopped at the walls of one of the largest and most elegant temples within the city limits. The preservation of this was ascribed by bystanders to the efficient protection of *Koan-im-put-cho*, the goddess of mercy, to whom it is dedicated. Standing on the temple steps, I endeavored to explain to a crowd gathered around, that Koan-im-put-cho had not been the preserver of the temple, but that it had been by the ordering of the one living and true God, though not because He approved of their worshipping the goddess. There was in the company a talkative man, intent on making sport, and as he had too much the advantage of me in the command of the language, I fear that little was accomplished.

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JOURNAL OF THE REV. JOSEPH PORTER.

*Notes of a tour into the hill region, north of Lodiana.*

October 8, 1847. I left home this morning about daybreak, with the view of visiting Jwala Mukhi and Kangra, to attend melas at those places. Having sent my baggage on the day before, I made a double march to Phagwara, stopping at Falaur to breakfast with a friend there. Reached my tent about three, p.m. Went into the village and preached, and gave away a few books. As the wagon, which had my beds and provisions, did not come up in the evening, and my children and myself were very hungry, having had no dinner, we procured some food from the bazar; and for sleeping, I laid down the half of a circular table, on the ground, on which I and my children composed ourselves to rest, with our cloaks for a covering. Our tent was surrounded with pilgrims, who kept up a terrible noise; but notwithstanding this, and the hardness of our bed, as in preparing for this tour I had lost about two nights' sleep out of three, I slept soundly till about four, when I arose to proceed on my journey.

9th. Having directed my baggage to be taken to Alawalpur, I rode into Jalandar for breakfast. After seeing the brethren there, and attending to some business, I set out in the evening for Alawalpur, eight miles distant, taking with me J. B. Lewis, the native teacher.

10th. Sabbath. Went into the bazar after breakfast, and both of us talked to the people on religious subjects, and gave away books to as many readers as were disposed to receive them. After which we returned to our tent, and spent the rest of the day in giving away books, and conversing with those who called to see us.

11th. Having about sixteen miles to travel to Hoshiyarpur, we arose very early, and reached our tent by about nine o'clock. This being the place to change our wagon for mules, the whole day was taken up in making the necessary preparations for the next day's march; so that we did not even go to the bazar to preach. All the baggage that we could do without was left here in the care of a friend.

12th. Having procured eleven mules for our books and baggage, we set out towards the hills. Not being able to procure a conveyance for my children, on any reasonable terms, they, John Baptist and myself, were obliged to depend on two ponies. Thus, walking and riding by turns, six miles brought us to the foot of the hills. We entered them by a small stream, whose zigzag course we traced for four miles. Here we stopped at the village Nari, and took our breakfast, at eleven o'clock, having eaten nothing till then. After refreshment and a little rest, we ascended the second range of the mountains. Having reached a height that gave us a commanding view of the surrounding hills, we descended into the plain on the other side. Passing Amata, five miles from Nari, and crossing one of the tributaries of the Sutlej, we proceeded on five miles farther, to Ain-ka-bag, (making twenty miles in all,) which we reached about sun-set. Here we put up for the night, in a bara dari (twelve doored). The whole of the day being taken up in travelling, we did nothing in the way of preaching.

13th. Having taken a very early breakfast, we proceeded up another tributary of the Sutlej, to Rajpura, nine miles. Here we stopped and took some refreshment, and spent two or three hours during the heat of the day. As the village was on a very high hill above us, and we were tired travelling, having walked most of the way, we did not attempt to ascend the hill to preach to the people. In the cool of the evening, we ascended another ridge; and descending on the opposite side, we came to Kaloha, four miles from Rajpura. By the time our arrangements for the night were made, it was dark; so that we attempted nothing here in the way of preaching, From this place we can get a view of Jwala Mukhi, (flaming mouth,) though it lies twelve miles distant.

14th. Having taken an early breakfast, we proceeded on our way. Five miles brought us to the Bias, one of the five rivers which constitute the Punjab. Here the water was very clear and dark. As the stream was narrow, our baggage having passed over in a boat, and we on bedsteads placed on inflated skins, we proceeded for a while, took some refreshment under the shade of a pipal tree, and then went on to Jwala Mukhi. Having got our tent up, about three p.m., we commenced work. Between that time and dark, we gave away a large number of tracts.

15th. Spent the day in distributing books from our tent, except that a small portion of the time was occupied in preaching. But our number being so small, and having but one tent, we were not able to conduct preaching, and the distribution of books, except to a limited extent.

16th. On rising this morning, I found that a thief had entered our tent, and carried off some articles of value. Some effort was made to discover the thief, but without success; and nothing farther is likely to be known.

It may be proper here to give some account of this place. Some generations back—I cannot say how many—some shepherds are said to have discovered the flames which issue from this mountain. The place was immediately made sacred, and became a resort for pilgrims. It is considered the mouth of a devi, or goddess, from which the flames issue; hence its name, Jwala Mukhi (flaming mouth). She is, however, known by several names, but the most common is Mata Ji, (Mrs. Mother.) As the pilgrims on the way sing the praises of Ganga Ji, so you hear shouts of victory, ("*Jwala Ji ki jai,*") bursting from the votaries of this devi, as they press forward to pay their adorations to one of the manifestations of God's handiwork. Akhbar, one of the Mohammedan kings, is said to have tried to destroy idolatry here, by putting out the flames. To effect which he brought a mountain upon it, but was not able to quench it. He then excavated the earth, and imbedded large sheets of iron. Still the fire would burn. Thus far both Hindus and Mussulmans agree in this account of the matter; but the Hindus insist, that Akhbar, seeing all his efforts of of no effect, became himself an idolator; and came barefoot all the way from Agra, to worship at this devi's shrine. The Mahommedans, however, at least many of them, repudiate this part of the story. Whatever the fact of this may be, it is more than probable that Akhbar did build

a house over these flames, and considerably adorned the place. The pilgrims have a song, which may be heard all night, in which they rehearse Akhbar's deeds in reference to this place, and also Ranjit Singh's, of which the following is a part:

Nangin nangin pairin, devi, Akhbar eigei;
Sane du chatra charheigei;
Satan de vich navran parveigen,
Zu bhis Satan nikoldi rahin.

Bare, barefooted devi, Akhbar came;
He covered [thy temple] with gold;
Into thy flames he caused the streams of water to flow;
Over thy flames he laid plates of iron;
Still the flames issued forth.

In this song the bringing of the water over the flames, the covering them with sheet iron, and the adorning the temple, are all alike attributed to Akhbar. This song is exceedingly irritating to rigid Mussulmans; and, had they the power, wo to the man who dare to utter it. Yesterday evening, and this evening, I went to the door of the temple, but the crowd was so great that I did not attempt to enter, knowing I would have to encounter a swarm of Brahmans, who would insist on my taking off my shoes. I, however, ascended a very steep mountain, nearly two miles, to see a dilapidated fort, (Jwala Gash,) which stands immediately over Jwala Mukhi, on one of the highest mountain tops around. Nearly the whole ascent is by regular stone steps,

17th. Sabbath. Continued our distribution to-day, and preached some. The crowd was great, but not greater than yesterday. Many new pilgrims came in to-day, but many left for Kangra, to attend the mela there.

18th. Continued our work here, till about 4 P. M. when we marched towards Kangra on our return to the plain, five miles from Ywali Yi. We put up for the night, and found a stopping place in the open verandah.

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JOURNAL OF THE REV. GOLOK NATH.

*Notices of missionary labors at Jalandar, and at villages near that city.*

December 1, 1848. Early in the morning I set out to visit an old friend and his neighborhood at Shahquliki basti, taking Azim, our native brother, with me. At sunrise we arrived there, and were received as friends into his house. Here we offered up prayer to God, in company with six Hindus; after which we read a portion of Scripture, to which they were very attentive. This old man is desirous of embracing Christianity, but I have no reason to believe that his heart is changed.

2d. Thursday. Much of my time this week has been occupied in endeavoring to imbue the minds of some of my particular friends with Gospel truths, and the great importance of their receiving baptism in a proper spirit. They have frequently come to my house for such instructions, and of late have been led to see the evil of sin. Preached once in the bazar, as usual, at 4 p. m.

3d. Friday. To-day I visited Guza ki basti, [i. e. village of Guza.] I found, as usual, the greater part of the people most willing to hear the Gospel preached to them. I preached from the text, "The kingdom of God is at hand."

4th. Saturday. To-day a young man, who regularly attended our service on Sabbath days, came to see me, and expressed a desire to be received into the Church. On asking why he wished to change his religion, he told me that his father was dead, and that his mother had no objection to his leaving the Mohammedan faith, and that he was determined to be a Christian. I told him to bring his mother to me, and after this I would make arrangements for him to get instruction more perfectly in the knowledge of the Gospel.

5th. Sabbath. To-day we had service at our new chapel, for the first time. Above forty persons were present. Mr. Porter preached. At night we had communion-service. Several native *inquirers* were present.

6th. Monday. Mr. Porter being here, and preparing to march toward Lahore, I omitted my visit to the city to-day; but we had several visitors at home to converse with.

7th. Tuesday. This afternoon I had a long conversation with three clever Mussulmans, who came to my house to see me. I attempted to point out to them the gross

absurdities of the Mohammedan faith, and directed them to read the Bible, the only book which contains the truth of God.

8th. Wednesday. Preached at Mithu sabih ki basti. In the morning the congregation was small, but attentive. After this I went to see a sick friend, who appeared very near to dissolution. Asking him what was the ground of his hope, in the prospect of death, he replied, that he trusted in God; but I could not make him see or feel his unworthiness in the sight of God, so as to convince him of the necessity of believing on Christ as a Redeemer.

9th. Thursday. To-day I went to see a friend at Miya ki basti, whose son comes to our English school for education. When we began to converse with him on the subject of religion, he solemnly said to me that he was now too old to make a public confession of Christ, though he believed in him in his heart, and worshipped him in secret; but his son, who is now learning English, will, in all probability, make Christianity his professed religion.

10th. Friday. I was greatly pleased to find myself so friendly received by the inhabitants of Babahal this morning. Thirty persons followed me to my house talking on the road on the all-important subjects of their souls' salvation, through Christ the Saviour of man.

11th. Saturday. At ten this morning I went into the city to preach, and after a short discourse a respectable Brahman told me, with a solemn face, that I must persevere in my labor; Hinduism and Mohammedanism must fall. They cannot stand any longer.

13th. Monday. Visited Ibrahim khan ki basti to-day, and preached before a good number of men the pleasing doctrine of salvation by grace. During the day I had two visitors.

14th. Tuesday. Preached at five different places in the city, spending but a short time at each place, telling them the great plan of salvation through the death of Christ.

15th. Wednesday. Late in the afternoon I went into the city, and conversed with a few Hindus, at *Khetmon Re Muhalla*. A man in the company told me that God could never be displeased with his creatures for worshipping superior beings, as it is their duty to give compliments to the civil authorities of the place; then to those of the district; then to the governor general; and, last of all, to the queen of England. They all, in their respective positions, demand honor and respect from the people below them.

16th. Thursday. In the evening I had a good opportunity of preaching the word of God. I walked into a little village, near the Miyan ki basti, and began to speak of religion to a few Hindus. In the course of conversation more than one hundred men came, to whom I explained the principal difference between the Hindu and the Christian religion, and then invited them to believe on Christ as the only one by whom we can obtain salvation.

17th. Friday. A considerable portion of the day was spent in conversation with an intelligent Mussulman, who came from Rapinthala, to inquire more about the religion of Isa Masih, [Jesus, the Messiah.]

18th. Saturday. I had a long and interesting conversation with a company of Hindus, on the imperfect services of Christions, as well as other religionists, to their God,—that the ray of light which beamed upon them served only to discover more darkness, and to reveal the depths of iniquity into which they have sunken.

19. Sabbath. The regular exercises of the day were held.

20th. Monday. According to an agreement entered upon in my Saturday visit, I visited the Brahmans of Gazar ki basti; I was kindly received by an elderly-looking man, neatly dressed, like a good Panjabi Hindu. He conversed with a most pleasing frankness, and with a degree of intelligence, which highly entertained and surprised me. I spent two or three hours in close conversation with him and his companions. They were as communicative as I would desire, and treated me with all the kindness and respect of my best friends. I returned home at 12.

21st and 22d. Tuesday and Wednesday. I was unable to go out, but I had usual visitors at home, to talk about Christ, and him crucified.

23d. Thursday. I preached and gave away books this afternoon, in a mela which took place at a Khangali, near the cantonment.

24th. Friday. A company of self-righteous Mussulmans visited me to-day. They firmly adhere to the doctrine of justification by good works. They repeatedly asserted, and with peculiar emphasis, that grace fits man to work, and works justify, sanctify and gain the reward of paradise. They quoted a passage from James to contradict me. I recited to them several from Paul's Epistles to prove the opposite doctrine—saying that good works must necessarily result from a true justification by the sovereign grace of God.

25th. Saturday. A considerable number of respectable men came from the city as well as from bastis, [villages] to my house to-day, to witness how a holiday is celebrated by Christians. I tried to enlighten these men with regard to the Christmas festival, which I fear an Englishman would not relish much. Preached in the city as usual.

27th. Monday. Left Jalandar this morning to attend the meeting of Presbytery at Lodiana.

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## India: Allahabad Mission.

JOURNAL OF THE REV. JOSEPH WARREN.

*A missionary tour commenced; little vexations—A quiet Sabbath—High caste villagers—Preaching at Saini.*

Oct. 30, 1847; Saturday.—Left home at 5 P. M., and drove 14 miles to our tent. Found the cart unloaded, and the goods laid out in most admirable confusion, and the people just pulling the tent out preparatory to setting it up. Patience sadly tried by the conduct of the servants who had been instructed not to go so far, unless the time would fully serve. Got into our temporary habitation at half-past 8. The tent was pitched in a very desolate place, and the servants had neglected to call any watchmen; so I sentenced them to watch all night in connexion with myself. After tea I took my stick, and walked across one end of the encampment, backward and forward till midnight, and thus saved the Society *three cents.* After that I left the servants to take turns, and we were kept safely.

To make all the transactions of the day consistent, a stupid groom, in bringing up one of the horses, passed by the tent; and though told by some natives who knew us that we could not have marched so far, he kept on, till he finally was overtaken by some of the people who ran after him. He had got four miles ahead of us, and had yet no notion that he was wrong.

Oct. 31; Sabbath. Had the other tent set up in a grove, not far from the first, as the one in which we had slept was fully in the sun. We never like to cause work on the Sabbath: but in this case we thought it as much a duty to protect ourselves and children from the sun, as to water cattle, on the Sabbath.

Passed a very quiet Sabbath, till about 4 P. M.; then went out to a village with Hanuk. Found about twenty people, and both of us talked to them as long as we could.

Nov. 1.—Marched to Kassiya. Spent the greater part of the day in reading proofs which had been sent out from the printing office, and in writing business letters. In the evening went to a large village called Bidenpur. This cost me a very long walk, mostly across ploughed fields, and between tracts of standing corn. Found the people more intelligent than they are in most villages. They are of high caste; and have more spirit than low people. Caste is an evil, but not an unmitigated one. The spirit, intelligence, and inquisitiveness of high caste people here often contrasts very strikingly with the apathy and willing degradation of those who have no birth to be proud of. We had a very pleasant time at this village; found that the people to some degree remembered what they had heard at the Great Mela at Allahabad; gave them two books; and one fine young man promised that he would some time call at my house for further instruction. They presented me with the only lemon from their only garden.

2.—This morning marched to Saini. This place is about thirty-six miles on the road to Cawnpore. We have marched here directly, because our main intention in this trip is to visit some large towns in this neighborhood, which lie off the main road, most of which have been rarely

visited by a missionary—some never, as far as I can learn. We have now reached the point where we are to leave the main road. Accordingly, after breakfast got on my horse and went with Hanuk to explore. Found a practicable road to a large town called Daranagar, and selected a spot for pitching the tent. The sun was so hot that I could not stay to preach.

In the evening went into the town of Saini to preach. Found a large tree with a circular mound of earth raised around the tank, or reservoir, on which we took our places, and gathered about thirty of the people about us—not counting small boys. We both talked to them a considerable time about the excellence of Christianity, and their need of it for both worlds; and urged upon them to attend to it. I have preached in this same place before, and was very happy to perceive that both I and my assistant were better treated than on the former occasion, and the people listened better.

Here we found a discharged native soldier, who was loud in his praises of the honesty of the English Government, which he had experienced, greatly to his advantage, in the affair of his discharge from the service. We seized on the occasion to show the people that no native government had ever acted so justly; and that the cause of the superiority of the English is the Christian religion. These things afford us opportunities of saying much for the influence of the Word of God, which cannot be contradicted.

*To be continued.*

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# Miscellaneous.

## ANNIVERSARY NOTICES

### *British Societies.*

Baptist Home Missionary Society, April 14. Receipts, £ 4751. 6s. 8d. Debt, £76 0s. 10d. Principal stations, 91; subordinate stations, 215. Sabbath schools, 109; teachers, 1000; scholars, 7000. Additions to the churches, 583. Present number of members, 4752.

Baptist Irish Society, April 25. Principal stations, 13; sub-stations, upwards of 30. Number of schools not reported. Several thousand scholars are under instruction. Many Roman Catholics have been converted during the year.

Bible Translation Society, Baptist, April 26. Receipts, £1568 16s. 8d. Number of volumes issued from the Depository, in the Sanscrit, Bengali, Hindi, and Hindustani languages, 74,852.

Baptist Missionary Society, April 27. Total receipts, $22,527 17s. 4d. Debt, £5286 1s. 3d. Stations and sub-stations, 253, Missionaries, 97. Female missionaries, 24. Native preachers and teachers, 108. Number of members, 35,484. Day schools, 148; scholars, 8578.

Wesleyan Missionary Society, May 1. Receipts, £108,613 11s. 1d. Expenditure, £114,606 17s. 6d. Missionaries and assistant missionaries, 411. Church members, 9921. Printing establishments, 8. Scholars, 71,580.

Christian Instruction Society, May 2. Receipts, £587 5s. 3d. Expenditure, £602 3s. 11d. Associations, 100. Gratuitous visitors, 2120. Families visited, 54, 013. Prayer meetings established, 80. Children obtained for Sabbath or day schools, 1625. Persons induced to attend public worship, 1898.

Church Missionary Society, May 2. Receipts, £91,980 13s. 7d. Expenditure, £98,408 1s. 4d. Ordained missionaries, 138, including fourteen native clergymen. The Committee observe, that "although they have not been able to report great accessions to the class of inquirers or catechumens in any of the missions, yet in every one of them there has been not only an advance and consolidation of the Chris-

tian churches, and of the educational and other benevolent institutions, but an increase in the number of baptized persons and communicants. There has also been abundant evidence of an awakened spirit of inquiry, and of a favorable disposition towards Christianity among the surrounding heathen."

British and Foreign Bible Society, May 3. Receipts, £90,146 8s. 4d. Issues from the Depository at home, 837,361 copies—from the Depots abroad, 286,706; Total, 1,164,067. Total issues from the commencement, 20, 865,337.

Missions of the Free Church of Scotland, May 3. Receipts, £50,000. State of the Missions: "Independently of the stated ministry of the Free Church, there are, in connexion with the Home Mission and Church Extension scheme, 226 preachers and catechists laboring in the most destitute and neglected parts of Scotland. In connexion with the Education Scheme there are normal seminaries in Edinburgh and Glasgow, and 513 schools, in whole or in part supported by the offerings of the people. The Free Church was also charged with the support of a Collegiate Institution, in which upwards of 200 students are in the course of training for the office of the ministry at home or abroad. And in connexion with Foreign Missions there were missionaries to the heathen at Calcutta, Bombay, Madras, Puha, Nagpur, Cape Town, in Kaffirland, at Lovedale, Burnshill, and Pirrie, to expatriated Scotchmen in North America, Australia, New Zealand, Jamaica, Madeira, Gibralter, Malta, Corfu, and to the Jews at Pesth, Jassy, Constantinople, and Damascus."

London City Mission, May 4. Receipts, £16,137 9s. 2d. Expenditure, about £1500 a month. Visits paid to the poor, 894,339. Tracts distributed, 1,115,603. Meetings for exposition of the Scriptures and prayer, 17,051. Copies of the Scriptures distributed, 2817. Individuals induced regularly to attend public worship, 2761.

Sunday School Union, May 4. Sales during the year, £8857 16s. 2d. Many schools had been assisted by grants, in money and books. Schools in the London Auxiliaries, 503; teachers, 10,207; scholars, 100,175.

Religious Tract Society, May 5. Total receipts, £53,736 4s. 4d. Issues from the Depository, 17,543,509, making the total circulation at home and abroad amount to nearly 463,000,000, in about 100 languages. Grants made to other societies, missionaries, &c., amounting to 2,516,598 publications, value £2664 13s. 11d.

British and Foreign School Society, May 8. Receipts, £11,890 7s. 5d. Expenditure, £11,712 14s. 2d. Teachers attending the normal schools, 335. Children received into the normal schools during the year, 825 boys and 425 girls. New schools opened, 95.

Irish Evangelical Society, May 9. Receipts, £3,233 12s. 5d. Expenditure, £3,662 3s. 4d. Ministers and missionaries employed, 30; scripture readers, 23. Day and infant schools, 34; children, 1,710.

Colonial Missionary Society, May 9. Receipts, £3,131 15s. 1d. Expenditure, £2,833 14s. 4d. Missionaries, 24.

London Missionary Society, May 11. Receipts, £72,159 5s. 3d. Expenditure, £79,265 5s. 1d. Thirty missionaries, including females, have left England for foreign stations during the year. Missionaries, 173, females not included. Native agents, 700.

London Society for promoting Christianity among the Jews, May 12. Receipts, £24,721 13s. 3d. Expenditure, £25,030 13s. 8d.

British Society for the propagation of the Gospel among the Jews. Receipts, £3291 4s. 7½d. Expenditure, £3240 2s. 5½d. Missionaries, 8; one female Scripture reader: 8 Jewish students. Several Jews have been baptized.—*Col. Protestant.*

# Mission House: New-York, August, 1848.

## RECENT INTELLIGENCE.

AFRICA.—Letters have been received from all the stations, dated to the 8th of May, but they do not communicate anything of special interest. The assistant teacher, Louisa A. Coke, at the Settra Kroo station had entered into the marriage relation with one of the residents at Cape Palmas, and her connection with the mission has ceased.

OTTAWA MISSION.—A letter from the Rev. P. Dougherty, dated June —, states that some afflicting instances of sickness and death had occurred during the last winter and spring among the boys connected with the school. "They were the children of the Church, whose parents are among our most faithful members." Mr. D. then gives the following pleasing intelligence: "Amidst these judgments, which began at the house of God, there are mercies mingled. A number of inquirers have attended the Monday evening meetings, and on last Sabbath seven persons, three men and four women, were baptized and received into the communion of the church. One was the wife of the old chief, who in former times was opposed to us, but who is now very friendly, and a regular attendant at meeting. Some others sought admission, but it was thought best to keep them longer under instruction. Seven children were also baptized."

CREEK MISSION.—Letters dated to the 14th of June, mention the arrival of the Rev. Messrs. Eakins and Balentine at their stations, where they have commenced their missionary work under favorable circumstances.

CHINA: CANTON MISSION.—The missionaries have at length succeeded, as we learn by letters dated to the 24th of April, in obtaining a house situated in the midst of the native community. It is about a mile east of the Factories, where the foreigners have heretofore been compelled to reside. They were in quiet possession of their new homes, and had no reason to anticipate any disturbance from the people of the neighborhood. At the request of the owner of the Hong in which they lived, a respectable and wealthy tea merchant, Mr. and Mrs. Happer had made a visit at his family residence, most of the female members of the family being present in the reception room. They were received with great kindness, and invited to renew their visits frequently. Missionaries from other societies had also procured houses at a distance from the factories. Mr. French adds, "Thus you see, that the Lord is gradually opening up the way before us."

CHINA: NINGPO MISSION.—A letter of the Rev. A. W. Loomis, of April 1st, contains the following paragraph: "The health of all the missionaries here is good at present. Our labors continue as heretofore. The female school numbers thirteen scholars, and might easily be increased to any number we might wish, as there are many applicants; but the accommodations of the school will not admit of our receiving a larger number at present."

INDIA: LODIANA MISSION.—The Rev. J. M. Jamieson and wife, as we learn from a letter of Mr. Jamieson, of April 15th, are now settled at Ambala. This is a new station, which the Committee has been anxious to occupy for some years. Indeed, it was one of the two places, Lodiana being the other, chosen as important stations by the first missionaries of the Board, in the autumn of 1833. Various causes have prevented its being occupied at an earlier period. Ambala is a city of between 30,000 and 40,000 inhabitants, nearly central between the stations of Lodiana, Saharunpur and Sabathu, and a place of some political note with reference to the Protected Sikh States.—The Mela or fair at Hardwar was attended by the Rev. Messrs. Caldwell, Rudolph, and Golak Nath, who spent several days in missionary labors among the pilgrims. A considerable falling off was observed in the attendance at the fair; though multitudes of people were present, to many of whom the Gospel was made known.

ARRIVAL OF MISSIONARIES.—The Rev. J. C. Rankin and his family, of the Furrukhabad Mission, arrived at this port on the 10th ult., after a comfortable voyage. Mr. Rankin visits this country in the hope of regaining his health, which had become seriously impaired; and we are thankful to mention that it has become somewhat better during the latter part of the voyage. He hopes to be permitted to return to his field of labor.

## DEATH OF MRS. SCOTT.

It is with sincere regret we have to record the death of Mrs. Christianna M. Scott, wife of the Rev. J. L. Scott, of the Furrukhabad Mission. Our readers have been informed of her declining health, and proposed return to this country, under medical advice, in the hope of its restoration. Having decided on this measure, with characteristic self-denial she consented to undertake the journey without her husband's company, being anxious that he should not leave his important post. Accordingly she embarked at Calcutta, with her two children; and at that time the prospect of improved health was considered quite encouraging. It was not the Lord's will, however, that she should live to see her friends in this country. She was called to enter the rest that remaineth to the people of God, on the 16th of April; and when the sea shall give up its dead, her mortal remains shall be raised in glory.

Mrs. Scott was a daughter of the late Rev. W. F. Houston, of Columbia, Penn. She sailed for India in 1838, and after a Christian and missionary course of no common excellence, she departed this life in the thirty-sixth year of her age. We hope to be furnished with a more extended Memoir of this beloved missionary for insertion in a future number of The Chronicle.

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## DONATIONS TO THE BOARD OF FOREIGN MISSIONS,

IN JUNE, 1848.

SYNOD OF ALBANY. *Pby of Troy.*

Cambridge ch 40; Kingsbury 1st ch 25 — 65 00

*Pby of Londonderry.*

Hampstead, N H, Rev J M C Bartley — 5 50

*Pby of Albany.*

Ballston Spa ch — 40 00

SYNOD OF BUFFALO. *Pby of Steuben.*

Sparta 1st ch, of which 3 10 for French Mission — 18 10

*Pby of Buffalo City.*

Rochester, N Y, Sarah Ray — 10 00

SYNOD OF NEW-YORK. *Pby. of Hudson.*

Hopewell ch — 3 00

*Pby. of North River.*

Marlboro' ch mo con at West Neighborhood 1, individual contributions 3 — 4 00

*Pby of Bedford.*

Yorktown ch 8; White Plains ch 3 — 11 00

*Pby. of Long Island.*

Hempstead ch, for French mission, 24 90; Bridgehampton ch juv for miss soc 1 06 — 25 96

*Pby of New York.*

Forty-second street ch mo con 11 37; Madison Avenue ch mo con 9 38; Wallabout ch mo con 3 08; Yorkville ch mo con 2 69; Brick ch mo con 3 13; Duane st ch mo con 13 30; New York First ch mo con 47; Chelsea ch mo con 20 64; Greenbush ch, for French mission, 3 25; Brooklyn First ch mo con, May 2 73, June 25 53 — 142 10

*2d Pby of New-York.*

Canal st ch mo con 20 17, 'a member' 27 — 47 17

SYNOD OF NEW-JERSEY. *Pby. of Elizabethtown.*

Woodbridge ch, for French mission — 17 00

*Pby. of New-Brunswick.*

New Brunswick 1st ch 22 30, ladies' soc 25 75; Freehold 1st ch 42 91; Princeton 1st ch mo con, for French mission, 26; Shrewsbury 1st ch, for French mission, 8 — 124 96

*Pby. of West Jersey.*

Cedarville ch, to con their pastor, the Rev THOS W CATTELL, 1 d, 100: juv miss soc, in part, to con MRS ANNA CATTELL 1 m, 12 — 112 00

*Pby of Newton.*

Belvidere ch Sab sch 2; Harmony ch 87 37 — 89 37

*Pby. of Susquehanna.*

Orwell ch mo con colls 10; Towanda ch 1 50 — 11 50

SYNOD OF PHILADELPHIA. *Pby of Philadelphia.*

Phila Tenth ch for French mission 217, James E Snowden 5, Wm Goodrich 5, Moses Johnston 25; Phila 2d ch, A C Barclay 5, Mrs E Brown 2 — 259 01

*Pby. of Newcastle.*

Up Octorara ch, family contribution of D J Bent 9; White Clay Creek ch, Del, 13 10; Head of Christiana ch 14 02 — 36 12

*Pby. of Donegal.*

Middle Octorara ch, of which 5 from Mrs Slaymaker, Lancaster, Pa, to con their pastor, Rev S McNAIR 1 d, 115 42; Lexcock ch, of which 5 from Mr Prickette 24; Donegal ch 25; Lancaster ch 50 — 214 42

*Pby. of Baltimore.*

Baltimore First ch asn coll 609 22, mo con colls 202 02, juv miss soc, to ed *John C Backus* and *Letitia C Backus* 50, teachers of Sab sch to ed *Margaret Armstrong* 25, Sab sch of colored children to ed *Moses Hyde* 30; Balt Franklin st ch mo con colls 46 62 — 963 86

*Pby. of Carlisle.*

Dickinson ch 84; Landisburg ch 85; Bloomfield ch 47 45, Buffalo ch 26 55, of which 30 from the Rev J Dickey, to con his daughter ANNA DICKEY 1 m; Gettysburg ch, Master Robert S Watson, for the sup of the Rev M S Culbertson at Ningpo, China, 1 38, Sab sch in part to ed *James C*

*Watson* in Canton, China, 14; Rocky Spring ch, William McClelland, to con Mrs Mary M Hepburn, Jersey Shore, Pa, 1 m, 30 — 288 38

*Pby. of Northumberland.*

Chilisquaque ch fem for miss soc 11; Bloomsburg ch fem miss soc 19 50, Mrs Waller's miss'y box 4 62, Miss Hannah E Waller's miss'y box 1; Rohrsburg ch fem miss soc 11 — 47 12

SYNOD OF PITTSBURG. *Pby of Blairsville.*

Congruity ch 8; Blairsville ch, of which 30 from Mrs E P Lewis, to con her son, E P Lewis 1 m, for the French mission 46 58; Salem ch 24 32 — 78 90

*Pby. of Redstone.*

Morgantown ch — 20 00

*Pby. of Ohio.*

Raccoon ch, Dr J P Scroggs, to con Matilda Scroggs 1 m — 30 00

*Pby of Allegheny.*

Brady's Bend ch, for French mission — 30 00

*Pby of Clarion.*

Pisgah ch 3 69; East Bethel ch 9 — 12 69

SYNOD OF WHEELING. *Pby of Washington.*

Wheeling 1st ch mo con colls, from Jan'y to May inclusive, 61 32; Cross Roads ch Florence Sab sch 7 44 — 68 76

*Pby. of New Lisbon.*

Newtown ch, James Russell, for French mission — 4 50

SYNOD OF OHIO. *Pby of Columbus.*

Columbus 1st ch, for French mission — 36 50

*Pby of Wooster.*

Mount Hope ch, for French mission 7; Congress ch 4 — 11 00

*Pby. of Coshocton.*

West Carlisle ch 8; West Union ch 2; Unity ch 29 — 38 00

*Pby of Hocking.*

McArthurtown ch, family of Rev Nath'l Cobb — 5 00

SYNOD OF CINCINNATI. *Pby of Chillicothe.*

Krush Creek ch, for French mission 1; French and White Oak chs, for French mission 11 — 12 00

*Pby of Miami.*

Dayton, Ohio, Rev Ro J Hall 7; Springfield ch, Master James Harrison 1 56 — 8 56

*Pby. of Cincinnati.*

Cincinnati Central ch juv for ed soc, in part to ed *N L Rice* at Allahabad, North India, 10; Cincinnati 1st ch Sab sch miss soc quart'ly collections 16 37 — 26 37

*Pby. of Oxford.*

Oxford ch, Wm Rogers (a little boy) for heathen children 44 cents; Somerville ch, of which 5 for French mission, 11 — 11 44

*Pby of Sidney.*

Urbana ch, Rev Thos F Magill 10, and children of cong 1, for French Mission; West Liberty ch 13 39; Stony Creek ch 5 70; Buck Cr ch 20 — 50 00

SYNOD OF INDIANA. *Pby. of Vincennes.*

Indiana ch — 5 75

*Pby. of Madison.*

New Washington ch — 6 00

*Pby. of Indianapolis.*

Muncie ch mo con 2; Hopewell ch, for French mission 6 40; Wheeling, Indiana, Joseph Reasoner, proceeds of one-tenth of wheat crop 20 — 28 40

SYNOD OF N. INDIANA. *Pby of Fort Wayne.*

Elkhart ch 1 10; Lancaster ch 2 60; Auburn ch 3 — 6 70

Note.—I acknowledged in receipts for Sept, 1847, as from Auburn ch, should have been from Lagrange Central ch.

SYNOD OF ILLINOIS. *Pby of Kaskaskia.*

Hopewell ch 4; Greenville 15 — 19 00

*Pby of Sangamon.*

Sugar Creek ch — 8 00

*Pby of Palestine.*

Pisgah ch 14; Pleasant Prairie ch 3 85; Charleston ch 1 15; Palestine ch 5 — 24 00

*Pby. of Peoria.*

Canton ch 10 85; Lewistown ch 33 — 43 85

*Pby. of Rock River.*

Princeton ch — 10 00

SYNOD OF MISSOURI. *Pby. of St. Louis.*

St Louis 2d ch 1 33, Sab school, of which from Louisa M—— 94 cents, Helen G 50 cents, Julia C 93 cents, Mary W 92, and from a teacher 30, to con Miss Mary G Knight 1 m, 66 44; German Sab sch 5, Josephine Gower (8 years old) proceeds of a private fair 13; Des Peres ch 9 — 94 77

*Pby of Potosi.*

Farmington ch 7, Jos J Brady 25, Mary C Brady 5; Brazeau ch 6 75; Bellevue ch, Wm Carson 1 50 — 45 25

SYNOD OF KENTUCKY. *Pby of Louisville.*

Louisville 1st ch two mos con colls 22 30; Louisville 3d ch two mos con colls 17 85 — 40 15

*Pby. of West Lexington.*

Mount Sterling ch — 15 00

*Pby of Ebenezer.*

Greensburg ch 1; Ebenezer ch 6 75; Richwood ch, for sup of Rev C W Forman 3 20; Washington ch 38 80 — 49 75

SYNOD OF VIRGINIA. *Pby of Lexington.*

Augusta ch, Mr Grattan's family 20; Bensalem ch 3; Shemariah ch 25 cents; New Bethany ch 3 66; Goshen ch 1 13; Central Union ch 2; Pisgah ch 2 25; Fairfield ch, Mr. Cumming, 5; Hebron ch, Mr Potter 1; Lexington ch 22 63 — 60 92

*Pby of West Hanover..*

Clover Hill ch — 3 25

*Pby of East Hanover.*

Hampton, Va, Samuel Cumming 4; Richmond 1st ch mo con 18 52 — 22 52

*Pby of Montgomery.*

Christiansburg ch, for Paris Tract Soc — 10 76

SYNOD OF NORTH CAROLINA. *Pby. of Orange.*

Danville ch 44; Bethlehem ch mo con colls 10; Greensboro' ch, the Rev Gilbert Morgan, to con himself 1 m 50; Edgeworth miss soc, to con the Lady of Gov Morehead 1 m 30 — 134 00

SYNOD OF W. TENNESSEE. *Pby of Holston.*

Rogersville ch — 18 00

*Pby of West Tennessee.*

Cathie's Creek ch — 6 15

SYNOD OF MEMPHIS. *Pby. of Western District.*

Raleigh ch 28; Memphis 2d ch, colored members for African mission 2 30; Mount Pleasant ch 11 — 41 30

*Pby of Chickasaw.*

Wellington ch 5; Ookstookalopha ch 5; College ch, for African mission 23 82 — 33 82

SYNOD OF SOUTH CAROLINA. *Pby of Bethel.*

Yorkville ch, 'a friend,' for the distribution of Bibles in Nor India — 50 00

*Pby. of Harmony.*

Cherraw ch for French mission — 20 00

*Phy. of Charleston.*

| | | |
|---|---|---|
| Charleston 2d ch mo con $4 14, juv miss soc 48 50 | | 72 64 |

SYNOD OF GEORGIA. *Phy of Hopewell.*

| | | |
|---|---|---|
| Mount Zion ch mo con colls 36 40; Sparta ch 40 55; Bath, Richmond co juv miss soc. in part, to ed *Samuel Douse* 15; Milledgeville ch mo con colls 85 36. Miss Mary Lowrie Childs 1 58, Miss Netty Childs 1 44, from their savings banks | | 180 33 |

SYNOD OF ALABAMA. *Phy of E Alabama.*

| | | |
|---|---|---|
| Received from Treasurer of Presbytery | | 62 00 |

SYNOD OF MISSISSIPPI. *Phy of Mississippi.*

| | | |
|---|---|---|
| Natchez ch mo con colls 158 95. Sab sch 19 75, colored members for sup of Rev H W Ellis 17 40 | | 196 10 |

*Phy. of Louisiana.*

| | | |
|---|---|---|
| Comite ch 6: received through the Rev Benj Chase, 27 20 | | 33 |

LEGACIES.

| | | |
|---|---|---|
| Adams co, Mi, legacy of Miss Elizabeth Smith, dec'd | 250 00 | |
| Lewisburg, Pa, estate of A McLenahan, dec'd, in part | 48 00 | |
| Summerfield, Ohio, estate of A Porter, dec'd, in part | 100 00 | |
| Indiana co. Pa, bequest of John Montgomery, dec'd, in part | 150 00 | |
| | | 548 00 |

SYNOD OF THE REFORMED PRESB. CHURCH.

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|---|---|---|
| Received from Treasurer on account of salaries of Messrs Campbell and Caldwell, Saharunpur, North India | | 900 00 |

MISCELLANEOUS.

| | | |
|---|---|---|
| '——' 'P' | 10 00 | |
| Newburg, N Y, Rev B R Hall for French mission | 5 00 | |
| New Brunswick N J, Rev Dr Janeway for French mission | 100 00 | |
| Lexington Ky, '——' | 5 00 | |
| 'A friend to missions' for Papal Europe | 5 00 | |
| Amity ch N Y, indiv contrib for sup of the Rev James Wilson, Agra, Nor India | 20 00 | |
| 'A friend in New Jersey,' for the extension of the pure religion of our Saviour in Catholic countries | 2000 00 | |
| Two Rivers, Pa, George Watson, for French missions 2 50, for Jewish mission 2 50 | 5 00 | |
| Rochester 3d ch, N Y, little girls for school at Ningpo | 5 00 | |
| Phila, Pa, 'Reed and Lowrie Association' | 25 09 | |
| '——' N J, Philip Kensey | 5 00 | |
| '——' N J, Catharine Kensey | 5 00 | |
| '——' Mrs C A Vick | 10 00 | |
| '——' Miss N A Mattox (miss'y box) | 2 15 | |
| Saudusky City, Ohio, Sab sch | 4 90 | |
| 'A lady,' (left at Mission House) | 89 00 | |
| | | 2297 14 |
| Total receipts, | | $8065 03 |

DONATIONS IN CLOTHING, &c.

| | |
|---|---|
| Fem miss soc of Mill Creek, Ohio, one box clothing for Ottoe and Omahaw Mission | 30 00 |
| Ladies' miss soc Central ch, Cincinnati, one do for Ottoe and Omahaw Mission | 52 00 |
| One box clothing for Western American Indians, of which from fem miss soc, Sand Cr ch, Indiana, 13 35, from young ladies of same church 6, and from fem miss soc Franklin, Indiana, 75 cents | 20 10 |
| Ladies' of Hubbard ch, Ohio, one box clothing | 26 00 |
| do Brookfield ch, Ohio, 1 do | 32 00 |

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FORM OF A BEQUEST TO THE BOARD OF FOREIGN MISSIONS.

I bequeath to my Executors the sum of dollars in trust to pay over the same in after my decease, to the person who, when the same shall be payable, shall act as Treasurer of the Board of Foreign Missions of the Presbyterian Church in the United States of America, to be applied to the uses and purposes of said Board, and under its direction, and the receipt of the said Treasurer shall be a full and legal acquittance of my said Executors for the same.

THE

# DOMESTIC MISSIONARY CHRONICLE.

VOL. VII. AUGUST, 1848. No. 8.

## Board of Domestic Missions.

### CHURCH EXTENSION.

We extract the following from the Annual Report of the Board of Missions for 1848. It furnishes a brief account of what has been accomplished by the Committee for Church Extension, and tells the churches what is necessary to complete success in this enterprise. This is a subject, intimately connected with the cause of missions, and at the present time demands special attention. We commend it to the serious attention of our pastors and churches.—ED.

The Board feel constrained on the present occasion to call special attention to this subject of Church Extension. *Four years* have now elapsed since the present plan was adopted by the General Assembly. When adopted, it was an experiment. The plan was new and to be tested by experience. There has been time to test it, and thus far it has succeeded, we believe, beyond the most sanguine anticipations of even its warmest friends. In proportion to the means employed, the good accomplished, we are persuaded, will compare favorably with that of any other enterprise in which the Church is embarked. In the *four years* of the operations of this Committee, appropriations have been made to aid *two hundred* feeble congregations in the building of houses of worship, or in the payment of oppressive debts; and in nearly all these cases, convenient church edifices have been completed, or are now in a course of erection. And what is worthy of special notice, in every case, in which the appropriation has been paid, the house has been *entirely finished*, and the church is *free from debt*. And all this has been accomplished with an amount of funds very little exceeding *twenty thousand dollars*.

The plan now in operation, after fair trial, the Board are satisfied, is, on the whole, a good plan. The experience of each succeeding year has increased their confidence in the plan. This is a work intimately connected with the cause of Domestic Missions, and there is a peculiar fitness in its being under the same management. As connected with the Board of Missions, it can be carried forward without any additional expense to the Church. While at the same time, at the office of the Board, it is believed, it can be managed to best advantage. And our firm conviction is, that under the present organization, nothing is required but a general co-operation of the churches, with the blessing of God, to accomplish all that was designed in its inception.

In order, however, to complete success in this important enterprise, all must be satisfied, the cordial, and efficient co-operation of the churches is absolutely essential. In this work, the churches have, as yet, done almost nothing. With even a small effort, in our churches generally, and an effort, which would not in the slightest degree interfere with any other good object, funds might be raised for Church Extension, which would accomplish an incalculable amount of good. Convinced of this, the Board venture to suggest to the General Assembly, that measures be taken to secure from all our churches, a collection *specifically for this object*, at such time, and in such manner, as to each pastor and session may be found most convenient. The Board consider it very important, that collections for this object should be entirely distinct from the missionary collections. The cause of missions, constantly increasing both in magnitude

and importance, cannot safely admit of any deduction from its resources. And they believe too, this work can be done, and should be done, by *the pastors*, without any expense of agency. With these statements and remarks, the Board commend this subject to the serious consideration of the Assembly and churches.

We publish here a brief specimen of the letters we are receiving from congregations that have been aided in the building of houses of worship, This is indeed a good work, and worthy the patronage of the churches.—Ed.

*From the Pastor of the Church of Logansville, Ohio.*

Your favor enclosing a draft for $150, from the Church Extension Committee, was duly received, and has diffused great joy through our little band at Logansville. The house is now nearly completed, and what is still better, the congregation *entirely out of debt.* You cannot imagine what a benefit this appropriation has been to that little enterprising church. They are astonished themselves, when they look at their neat, comfortable house, built at a cost of eight or nine hundred dollars. They invoke many blessings on the Board, and I think will not fail hereafter to respond to its calls to the utmost of their ability.

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## THE WEST.

The following letter is from a clergyman of respectability and standing in the Presbyterian Church. It was probably not written for publication, but it contains matter in regard to the great missionary field in the west, which some may be interested in knowing, and we venture to give it to the public. It is written from Illinois.—Ed.

Although not a missionary of the Board, I feel as much interest in the advancement of its object, and in the welfare of Zion, as if I were; I will therefore communicate to you a few thoughts.

The west, is a *world* of itself. The people, very many of them come here for an easy life, and to get rich, and this I fear is the case with a portion of the ministry. A number of them are here, because they could not live in the east, because they could not get situations there. The great want of the west is, a few men of decided talents and piety. They are needed in every respect. To preach the truth, to combat error; to tear away the refuges of lies from the self-secure, and to direct by their wisdom the proceedings of our ecclesiastical courts. Such men will not generally come here of their own volition; they can always obtain situations at home, and better than they can find in the west. They will not of course, make application to the Board to send them, and yet, the services of a *few* such men, would be of much more value to the Church here, than there, where there is 'piety and talent' of a superior order, and a willingness to submit to self-denial, and undergo hardships for the cause of Christ. It is very generally devoted to the foreign field. But talents and a self-sacrificing spirit, are needed here, not less than in the foreign field. Among other things, they are needed to provoke others to activity, and to excite a holy rivalry in the duties of the ministry. The ministry here, in my opinion, are not so laborious as they are in the east. I could mention brethren in the east, who I think perform nearly double the amount of ministerial labor usually performed here. Some allowance must doubtless be made for the debilitating influence of climate. If the Church is to have the benefit of men of the right kind in the west, my impression is, the only way to procure them, will be for the Board to make direct application to them, and give them a sufficient remuneration for their services. The object of our Board is, not *to support all our ministers*, but to *evangelize our land*, and it appears to me, much more could be accomplished for this object, by selecting a few important points in different parts of our country, and filling these with the right kind of men. Their influence would be felt, and extensively diffused. So soon as a church grows sufficiently strong, it will of itself command the services of able men, but, except in very few cases, such churches do not, as yet, exist here. A few ministers of another class are much needed; strong men, men devoted to the cause, and who are willing to do the "*grubbing*," to traverse the country, and hunt up the lost and straying sheep, and gather them into little folds. Ministers who have regular stations cannot do this; they have other duties to perform. A pious, judicious lay

assistant, who could carry the books of the Board of Publication among the people, would be, to such a minister, an important auxiliary. He could report Presbyterian families and settlements. There are many such scattered through this country, that have never been visited by a Presbyterian minister. There is a Scotch settlement in Iowa, that have gone over in a body to the Campbellites.

Error, here, stalks abroad in open day, and even some of our sound Presbyterian ministers seem to be too much afraid to preach the whole truth in its naked form. "It won't do," say some such, "to preach here as they do in the east, the people won't hear it."

This is a serious error. The people certainly need the truth, and the whole truth. And the people will hear the truth; they long for it, for something substantial, for solid food. They cannot feed on husks and be always satisfied. The west greatly needs strong, active, faithful, devoted men.

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## Letters from Missionaries.

### Illinois.

FROM A MISSIONARY AT METROPOLIS CITY.

*The Lord reviving his work.*

In my last report I stated, that there was an increasing interest in this place on all subjects of reform, and especially in matters of a religious character. The interest continued to increase *gradually* until about the first of February, when there seemed a more general waking up of God's people, and inquiry among the impenitent, "What shall we do to be saved?" The Spirit seemed to move on the community, and some of the most prominent men and women were among the first to embrace Christ. The work progressed, and my labors increased, preaching every night in the week, and visiting from house to house through the day, until I became prostrated, and for a time was laid aside. We have now a church of *forty* members, and I think there are *twenty* more who will probably unite with us at our next communion. The revival has so increased the number of worshippers, that we feel much the need of a house of worship, and will make an effort to build one. The cause of Temperance has greatly advanced. One of our most prominent whiskey selling grocers has given up the traffic, professed his faith in the Lord Jesus Christ, and has become a superintendent of the Sabbath school; he is a man of much influence. The Sabbath school has very much increased in interest, and many young persons have contributed their influence in its favor by connecting themselves with it, as scholars. An interest also is waking up on the subject of missions, and especially Domestic Missions. To God be all the praise and glory for what has been accomplished.

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We copy the following appeal from the report of a missionary in Illinois, and publish it, as the best means of making known the wants of that Presbytery.—Ed.

*Appeal by the Presbytery of Schuyler to the Board of Missions.*

It remains for me to discharge a duty imposed upon me, at our recent meeting of Presbytery at Macomb, to give to the Board of Missions a particular account of the vacant churches within our bounds, and of their ability to sustain the living ministry.

When a portion of our Presbytery was separated to form the new Presbytery of Rock river, we were left with seven ministers. One more has since been dismissed to join the Presbytery of Rock river, and God has taken another from his earthly labors. We are now reduced to *five* ministers, and only *four* of these are able to perform ministerial duty. We have

*fifteen* churches; only *five* have any supply at the present time. Some of these are small, and *may* die from starvation. There are two stations which the Presbytery wish more especially to bring before the Board at present. The churches of Huntsville, Doddsville, and Fountain Green, will constitute one station, and the churches of Monmouth, Oquanka, and Fall Creek, the other. The former churches combined would probably raise three hundred dollars for the support of a minister, and would need some aid from the Board. If a young man from Princeton, or elsewhere, would like a field where he could have some time for the careful preparation of sermons, he could find such a field here. He would need to have a study at some point, a horse, a good heart, a good head, a gift for Christian conversation, and judgment to see God's opportunities for a word in season.

As much is said about extemporaneous and written sermons, it may be remarked in regard to these congregations, that they like *written sermons*, with the *extemporaneous delivery*. That is, sermons well prepared, with a natural easy delivery, not read but spoken. A young minister occupying this field for some years, with careful study, a prayerful spirit, and energy of action, might do much good, and at the same time be qualifying himself for still more extensive usefulness, should God, in his providence, call him elsewhere.

The second station would be made up of two seats of justice of the counties of Warren, and Henderson, and a country congregation between them. The two villages would be Monmouth and Oquanka, and Fall Creek the country congregation. Oquanka is on the Mississippi river, and Monmouth eighteen miles east. They have a population of from *five to six hundred* each, they have all the activity of western towns, they have each a good meeting house. In them, error is awake, and sober, substantial truth is much needed. The word *popular* is so indefinite, that I will not apply it to the man who is needed for this post. It needs, however, one whose confidence in truth is not so strong, as to lead him to conclude it will triumph, whether he be active or not; nor must he be easily daunted by the gusts of error, which sometimes sweep by, as in a mighty hurricane, such as *Campbellism*, the most popular falsehood of the west, and drawing its chief power from its *resemblanee to truth*. We much desire that these two points should be occupied by brethren, whose hearts and habits bind them not too closely to the refinements of an old congregation, and whose minds are ready for any emergency. The fact need not here be reiterated, that to send ministers to the west, who are not useful in the east, with the encouragement that they will be useful here, is only paving the way for these brethren to meet a cruel disappointment. A minister who needs many props, will find *ten* east to *one* in the west.

It is earnestly hoped that the Board will be able to do something for our waste places. Could two additional laborers be obtained, it would "strengthen the things that remain, and are ready to die."

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## Indiana.

FROM A MISSIONARY IN FOUNTAIN COUNTY.

Covington, where I reside, is a beautiful town on the Wabash river. It contains about one thousand inhabitants, and is rapidly improving both in population and business. The Wabash and Erie canal runs through it, and there is a fine, rich country in almost all directions, capable of supporting a large population.

When I came here, three months since, I found about a dozen members of our church, four of whom were males, and one of these a ruling elder, and all very much discouraged, having no house of worship, and no prospect of having one, unless they could first secure a minister. Our meetings have been held in the court house, on many accounts, a very unfavorable place, but it was the best we could have. Two weeks since we had a sacramental meeting, when we received eight additional members, and elected two ruling elders. There are some more who will probably unite with us at our next communion season. The impression made by our meeting I think was good. Our members are very much encouraged by it. We have commenced a church edifice, the foundation is

laid, and all the materials for it are on the ground; we trust, Providence favoring us, we shall be able to occupy it in the fall. Our congregations, at first small, have been gradually increasing, and we have good reason to believe, with God's blessing on our labors, a good Presbyterian church, respectable for its number and usefulness, may be built up here, at no very distant day.

A portion of my time I devote to Cole Creek church. This is a country church, about twelve miles from this place, in a very rich and beautiful part of the country. When I first visited them, the church had been shut up for about twelve months. There are about twenty members in that church. The congregations are good and attentive, a great proportion of them being young people. We contemplate holding a protracted meeting there in a few weeks. May the Lord meet with us and make the meeting a blessing to the people.

There is a great destitution of Presbyterian preaching in this part of the country. In this county, a large and populous county, I am the only minister of our connexion; and in Vermilion county, west of this, we have no minister, and yet, in these two counties, there are considerable towns, churches, and neighborhoods where Presbyterian preachers are greatly needed, and would be well received. May the Lord of the harvest speedily send us good and faithful laborers.

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FROM A MISSIONARY IN ALLEN COUNTY.

*A house of worship erected—Increased attendance on worship, &c.*

The church of Cedar Creek, which is the only organized society under my charge, has about eighteen members, all of whom are in very moderate circumstances, as to this world's goods, but they are zealous for the prosperity of the Church. They have accomplished what for them, must be regarded as a great work, in the erection of a new house of worship of very convenient size, and we hope with the aid of the Church Extension Fund, to have it entirely completed and paid for, before another winter. I preached the first sermon in the new house last September, and although it was not yet plastered, we continued to occupy it during the winter. At times it was uncomfortably cold, yet the people did not hesitate to come from six miles on either side, in the coldest weather. The erection of the new church has given quite an impulse to the congregation. The attendance on the Sabbath has greatly increased. The church is located in the midst of a thickly settled community, who have but little other preaching. Since the warm weather has made our house more comfortable, it is usually filled on the Sabbath with attentive hearers, most of whom are not members of any church. The next Sabbath will be our communion season, when we expect to receive some accessions to the number of our church members. I have preached in several other neighborhoods during the year; I regard my field of labor as one of no ordinary interest and importance.

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## Ohio.

FROM A MISSIONARY IN THE NEIGHBORHOOD OF COLUMBUS.

*Tour among the Welsh.*

I lately travelled about three hundred miles, to visit the coal districts in this state, such as Talmadge, East and West Clinton, Palmyra, &c. In some of them I found a painfully interesting state of things; a number of human beings crowded together, most of them of the most friendly and inoffensive character. Some had been church members elsewhere, and yet for want of the stated means of grace, are habitual Sabbath breakers, and many of them are too fond of whiskey. By preaching both Welsh and English to them, all the inhabitants of the place, able to move, would come and hear me. I conversed with them both publicly and privately, about spending the Sabbath in a more profitable manner, and succeeded in one place, in forming a Sabbath school and a Temperance Society, having first persuaded one of the most influential inhabitants of the place to set the example, and exert him-

self in the cause. If they redeem their promises to me, I have no doubt great good will result. These settlements of foreigners, found in many portions of the west, greatly need the kind attention of Christians. . . . .

## Texas.

We rejoice to find that the interest in Texas as a missionary field is increasing in our churches. Population is flowing into that new state, and *now* while society is in a forming state, is the time to send the Gospel, and plant churches there. The Board have at this time several missionaries in Texas, and many more are needed. A minister in that country, where the population is yet sparse, has to occupy a large space, and preach to small audiences; but he is encouraged by the constant increase of his people, and by knowing that he is laying the foundation for future good. We give below a brief report.

FROM A MISSIONARY IN GRIMES COUNTY.

I have four stations where I preach on Sabbaths, and a number of other places where I preach occasionally.

*Bethel Church,* Grimes county, is one station. Here we have a church of *eighteen* members. The Sabbath school and catechetical classes here are fluctuating in their numbers. Here is a vast, unsettled region, where religious families desiring a new country, might locate themselves to advantage.

*Point Pleasant Church,* in Montgomery county, twenty miles south of Huntsville, is another of my stations. This church numbers only *ten* members. I assisted recently in organizing a Sabbath school in this vicinity. This is destined to be a populous and influential community, abounding in extensive tracts of very fertile soil, excellent timber, and fine mill streams; several mills are already erected.

The city of Huntsville, shire town of Walker county, is also one of my central points. This is the place of largest business between the Brazos and Trinity rivers, except the city of Houston. There are two excellent schools in the place, one for males the other for females. The latter is taught by a Presbyterian lady from Ohio. I have here no church, but expect to form one soon. The prospect for future usefulness here is very great.

The last central point to be mentioned is Anderson, the shire town of Grimes county, where my family is located. This is the most healthful point with which I am acquainted in the state. The land is elevated, and lies in the most beautifully rolling undulations, from the sides of which gush out many of the most beautiful springs of sweet, limpid, free stone water. The soil is very rich. The timber, oak, ash, pine and cedar, is abundant and excellent. Society is wealthy, intelligent, and improving in morals. Here we have no organized church. We have a Sabbath school, a Temperance Society of one hundred and forty members, and hope soon to have regular Gospel ordinances.

Society in this country is in a crude state; there is much immorality, and no small amount of prejudice and bigotry. There are many things in regard to which I will write more fully hereafter, when I am better acquainted. Of one thing you may be assured, a moral change is not to be effected, but by the blessing of God on patient, intelligent, devoted labor. Any change to be permanent, we believe must be gradual. In conclusion, suffer me to ask a special interest in the prayers of God's people for a blessing on the labors of your missionaries here. If the Lord bless us, our Zion is destined to effect an unspeakable change in this extensive and interesting country.

## Alabama.

FROM A MISSIONARY AT TUSKEGEE.

*A house of worship finished.*

The quarter embraced in this report, although not marked by any special religious interest, may be regarded as in many respects, the most important one comprised in the period of my missionary labors here. It has developed more largely the results of my ministry, than any previous period of the same extent.

One of the most important of these results, from its prospective bearings on the cause of religion and of Presbyterianism in this region, is our church edifice, now just completed. You can understand something of the feelings of one, who has been preaching for two years in a school room;

yet no one can understand them fully, who has not been subjected to the same experience of patient expectation. I have thought during this long period of exclusion from the sanctuary, that I should ever after know how to appreciate, and to enter fully into the feelings of the writer of the eighty-fourth psalm. Like him, "my soul has longed, yea even fainted for the courts of the Lord," and if I ever felt like "entering into his gates with thanksgiving, and into his courts with praise," it was, when on the 20th of last month, I went into our new house to engage in the solemn work of dedicating it to His honor and worship. We had a full house, and a meeting of some interest, during the two following days. Brother F——, of Montgomery, assisted me. The pastors of the Baptist and Methodist churches, also omitted their services and united with us; an act of courtesy which has been mutually practiced by the churches here, as long as I have known them, and which has tended in a most gratifying degree to fraternize their feelings and harmonize their action. Peace with all those who love the Lord Jesus Christ in sincerity, has ever been the motto of my ministry, and I trust will be to its end.

While our house has been in process of erection, numbers have also been added to the Church. At our last communion four valuable members were received on certificate, making our present number of members *thirty-six*. One of these is the principal of our Female Institute, a truly excellent man and an efficient Church member. Another is a man of wealth, who has purchased a residence here, with a view to the education of his family. There is another planter, who has settled within three miles of the village, and who, with his wife will unite with us. . . .

## Mission Rooms, Philadelphia, August, 1845.

### BOARD OF MISSIONS.

*Organization.—Executive Committee.—Mode of transacting Business.*

For the information of the Churches we publish here a brief sketch of the present organization of the Board of Missions, and of the manner in which they transact their business. It may be interesting to many, to know in what manner the Board discharge the duties of their important trust. And under a deep sense of their responsibility, and in view of the greatness of the work committed to them, and its unspeakable importance to the souls of men, the Board would most earnestly request of the churches a special interest in their prayers, that God would direct them in all their plans and operations; that He would bless the missionaries employed, and prosper his own cause. "Except the Lord build the house, they labor in vain who build."

The *Board of Missions*, according to its present organization, consists of *ninety-six* members. Of these, *sixty* are ministers, and *thirty-six* are laymen. One-fourth of this number, viz. *fifteen* ministers and *nine* laymen are elected annually by the General Assembly. The members are elected for four years, and so arranged in classes, that one-fourth of the whole go out each year. The election is by ballot, after a previous nomination. Any member of the Assembly has a right to nominate the whole number to be elected. The Board appoint their own President and Recording Secretary, which is usually done at the first meeting after the new members are elected. They also elect annually the Corresponding Secretary, and Treasurer, and appoint an Executive Committee. To this committee the business is principally confided. In May, 1845, the General Assembly directed the Board to appoint an Executive Committee for the West, to be located at Louisville, Ky., and to have the superintendence of the Missionary operations in the western and south-western States. This Committee, within the limits assigned them, have the same power as the Committee at the office. Both committees are under the direction, and subject to the control of the Board.

*Executive Committee at the Office of the Board.*

The Executive Committee of the Board of Missions consists of *nine* members, *four* ministers and *five* laymen. The Committee appoint

their own Chairman and Recording Secretary, who hold their office for one year. The Committee meet *weekly* for the transaction of business, on *Monday afternoon*, at *half-past three o'clock*, at the Missionary office, No. 25 Sansom street, Philadelphia. All communications on the subject of Missions are submitted to the Committee, and disposed of as they direct. This Committee make all Missionary appointments, and no drafts are made on the treasury but by their authority. During their meetings, as far as is practicable, all conversation is avoided, except on subjects connected with the business before them. The Committee are required to keep a full and fair record of all their proceedings.

*Committee for Church Extension.*

The Committee for Church Extension is appointed annually by the Board. It consists of *five* members, *two* ministers, and *three* laymen. The Committee appoint their own Chairman and Recording Secretary. This Committee meets monthly, on the *first Monday* in each month, at 4 o'clock, P. M., at the Missionary office. Occasional meetings are also held, when the business requires them. All applications for aid in building houses of worship, or paying Church debts, are submitted to this Committee. Appropriations for these objects are made by them, and paid on their order. This Committee also are required to keep a full and fair record of all their proceedings.

*Meetings of the Board.*

The Board meet *monthly*, on the *second Monday* of each month, at 4 o'clock, P. M., at the Missionary office. At each meeting of the Board, the minutes of the two Executive Committees, and of the Church Extension Committee for the month preceding are read, and all the transactions of these several Committees are carefully reviewed and passed upon by the Board. At each meeting of the Board, the Corresponding Secretary is required to make from the books of the Treasurer, a written report, signed by the Treasurer, of the state of the treasury; the whole amount received during the month, the amount paid out, the amount then in the treasury, and the probable amount that will be required to meet the demands of the month next ensuing. These reports, which are official, are regularly filed. Thus the Board, at each meeting, from the minutes of their several committees, have a full report of all the transactions of the month, and by the monthly reports of the Treasurer, have before them all the receipts and expenditures with the state of the funds.

All money for the purpose of the Board is received by the Treasurer, and deposited in bank, and no money is paid out but by authority of the Executive Committee, and by written order on the Treasurer, signed by the President of the Board, and endorsed by the Secretary.

The whole correspondence of the Office, including both the Missionary and Church Extension Departments, is performed by the Corresponding Secretary. On him also devolves the duty of preparing the Annual Report and other documents, which the interests of the cause may require, and of furnishing, monthly, matter for the Domestic Missionary Chronicle. The Secretary of this Board also, as General Agent, has the general direction of all the agencies, and as he has time and opportunity, himself performs the work of an agent.

The Treasurer of the Board is also the Book-keeper, and Clerk in the Office. On him has devolved the whole work of keeping the books of the Treasurer, the accounts with all the missionaries, and all other accounts in the Office, and also of transcribing minutes and papers. The same individual has performed the work of Treasurer, Book-keeper, and Clerk. It devolves on him, also, to attend to the receipt and distribution of the clothing sent to the Office for the Missionaries.

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In the last number of the Domestic Missionary Chronicle we published an abstract of the Annual Report of the Board of Missions for the year, which closed in May. From that Abstract the friends of Home Missions will be gratified to learn that God has given success to their efforts, and that the important and interesting cause of Domestic Missions in our own church is in a vigorous and prosperous state. We have now entered on another year of anxiety and labor; and in the work of Home Missions we commence the year under favorable circumstances. With a strong force of valuable missionaries in the field; with, we believe, greatly increased interest in the churches, and, above all, with the most cheering evidence of the Divine favor; we have much to encourage and urge us onward. At the same time, it is of great importance, the churches should understand and duly ponder their present position in relation to this work.

The present year will unquestionably be a year of deep interest, and vast importance to the cause of missions in our own country. And the demands on the churches for sustaining and carrying forward this cause, must be much greater than ever before The work of Home Missions, in such a country as ours, from the rapid increase of our population, and the constant spreading of that population to take possession of new lands, must, of necessity, be a constantly increasing work. Every year must increase the demand for ministers, and for means to sustain them. This is plain, and easy to be understood. But it must be evident, we think, to every one who reads and reflects, that the *present time* is marked with very peculiar circumstances, and circumstances that will make a demand on the churches in behalf of Domestic Missions beyond all former times. The present convulsions in Europe, whatever may be the results in the countries where they exist, will unquestionably bring a vast accession to our population. We will be called upon to send missionaries to hundreds of thousands of the inhabitants of France, and Ireland, and Switzerland, and Germany, in our own land; and here, where men are really free to think and act for themselves, we may labor among these thousands with good hope of success.

The peace which has recently been concluded with Mexico, will open new and extensive fields for Home Missionary operations. The tide of population will flow into the vast and almost boundless west and southwest. And it will be our privilege, as well as our duty, to furnish them with what they will most need in their new settlements—"The Gospel of the grace of God, which bringeth salvation."

A new world is opening to the Home Missionary enterprise. And now, while it is *new*, and while society is in a *forming state;* in fact, before the process of formation has fairly commenced, *now* is emphatically the time for the Church to *act*, and *act with energy*, in this work. What is done *now* in the vast regions of the west and southwest, as to all human probability, will accomplish ten times the amount of good that the same efforts would accomplish even three years hence. The *present year* will be emphatically *the year* for *special prayer* and *great effort* in the cause of Domestic Missions. On this subject we could say much; and it is a subject of such absorbing interest, that we find it difficult to cease writing. But we would not weary our readers. And we would fondly hope, at such a moment as this, when the duty of urging onward this work must be so plain to every reflecting mind, there is no need of argument to bring men to feel and to act promptly and efficiently for the cause of Home Missions. To the work, then, brethren, *to the work*, with your whole hearts, and all your strength. And may God's blessing attend all your efforts for advancing his cause.

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## RECEIPTS IN THE TREASURY AT PHILADELPHIA,

IN JUNE, 1848.

SYNOD OF ALBANY. *Pby of Troy.*

Dunning st ch, Malta, N Y 7 00

*Pby. of Albany.*

Hamilton Union ch 2 50

SYNOD OF BUFFALO. *Pby. of Steuben.*

Windsor ch 9 14

*Pby. of Wyoming.*

East Bethany ch 8 00

*Pby of Buffalo City.*

Rochester, N Y, Sarah Ray 10 00

SYNOD OF NEW-YORK. *Pby of North River.*

Marlboro' ch indiv's 2 50

*Pby. of Long Island.*

Newtown ch 35 00

*Pby. of New-York.*

Wallabout ch 3 03; Jamaica ch, an elder, 10 13 03

*2d Pby. of New York.*

Delhi ch 10 00

SYNOD OF NEW JERSEY. *Pby of New Brunswick.*

Lawrence ch 82; South Trenton ch 18 19; Freehold 1st ch 16 52; New Brunswick 1st ch 50 166 71

*Pby. of Newton.*

Lower Mt Bethel ch 25 00

*Pby. of Susquehanna.*

Towanda ch 5; J B Hinman, an elder of Presbyterian ch, Towanda, 25; Orwell ch 10 40 00

*Pby of Luzerne.*

Beaver Meadow ch 10 00

SYNOD OF PHILADELPHIA. *Pby of Philadelphia.*

Central ch, R L Barnes 5; Tenth ch, Mrs and Miss Tate 10, S Colwell, Esq. 25 40 00

*2d Pby. of Philadelphia.*

Rev H R Wilson DD, Neshaminy, Pa. 10; Newtown ch 16, ditto a member 5 31 00

*Pby. of Baltimore.*

Franklin st ch Baltimore, addl 22 00

*Pby. of Carlisle.*

Cong of Path Valley, Pa. 70 5¹; ch in M'Connellsburg, Pa, 52; Wells' Valley ch, Pa, 8; Petersburg ch, Pa, 7 137 50

*Pby. of Northumberland.*

Briar Creek ch, Pa, 6 50; Orangeville ch 2 8 50

SYNOD OF WHEELING. *Pby. of Washington.*

Unity ch, Pa, 7; Claysville ch, Pa, 23 30 00

SYNOD OF OHIO. *Pby. of Richland.*

Fredericktown ch., Ohio, to constitute the Rev John M Faris, pastor, au hon mem 50 00

*Pby. of Hocking.*

McConnellsville ch, Ohio 30 00

SYNOD OF N. INDIANA—*Pby of Fort Wayne.*

Elhanan ch, Indiana, 1; Decatur ch 1; and New Laucaster ch 2 4 00

SYNOD OF ILLINOIS. *Pby of Wisconsin.*

Caledonia ch, Wisconsin, 5; Linton Grove ch 2 7 00

SYNOD OF VIRGINIA. *Pby. of Lexington.*

Through Rev B M Smith. Treasurer, from the following churches, viz: Hebron ch 3 75, Bethel ch 16 50, Windy Cove ch 15 90, Lebanon ch 15 87, Augusta ch 15, New Providence ch 42 06, Lexington ch 86 52; Union ch 23 02, (amount sent by Treasurer of Pby 214 08,) draft on the Treasurer of Pby 25 239 08

*Pby. of Winchester.*

Fredericksburg ch, Va, 23 50; ch at Winchester 128 25; Moorefield, Oldfields, and Petersburg chs in Hurdy co 110; ch at Martiushurg 37 50; ch at Gerardstown 17 02; ch at Tusearora 20; and Warrenton Faquire 31 20; draft on Treasurer of Pby 105 44 472 91

*Pby. of West Hanover.*

Draft of Farmers Bank, Va, 100; ditto ditto 75 175 00

*Pby. of East Hanover.*

Draft ou the Treasurer 125, ditto ditto 150 275 00

SYNOD OF W. TENNESSEE. *Pby of Holston.*

New Providence, Tenn 16 00

SYNOD OF S. CAROLINA. *Pby of Bethel.*

Amount paid a missionary 50 00

SYNOD OF GEORGIA. *Pby of Georgia.*

St Mary's ch Ga Sab sch 8; Linton Grove ch 1 75; Way's ch 10; Medway Cong'l ch 3 50; Savannah 1st ch 26 50; Fresh of Georgia, per Rev W S Williams, 110 32 160 07

MISCELLANEOUS.

Samuel Cumming, Hampton, Va, 4 50; W Jennison, Esq. Danville, Pa, 25; "I," through Mission House, N Y, 10; "S P," Tallahassee, Florida, 2 41 50

Total, $2128 24

Wm. D. SNYDER, Treasurer.

RECEIVED FOR THE CHURCH EXTENSION FUND, IN JUNE, 1848.

Fairfield ch, Iowa, per Rev L G Bell, 5 00
Samuel Cumming, Hampton, Va, 2 00
Ebenezer ch, Blairsville Pby, per J D Williams, 21 05
Wilkesbarre ch, Pa, per Rev John Dorrance, 50 00

Total, $78 05

Wm. D. SNYDER, Treasurer.

## RECEIPTS IN THE TREASURY AT PITTSBURG.

IN MAY, 1848.

SYNOD OF PITTSBURG. *Pby. of Ohio.*

Concord ch, 20; Bethel ch, 29 66; Pittsburg 2d ch Sligo Sab sch, 85 cts 50 51

*Pby. of Redstone.*

Round Hill ch 8 50; Tent ch 37 50 46 00

*Pby of Allegheny.*

Mt Nebo ch 6; Zelionople ch 3; Muddy Creek ch 5 14 00

*Pby. of Blairsville.*

Ebenezer ch fem miss asso 18 83; Bethel ch fem miss asso 11 41 30 24

*Pby of Beaver.*

Beaver ch 16 35

SYNOD OF WHEELING. *Pby. of Washington.*

Yellow Creek ch 23; Fairview ch 33; Elizabethtown ch 9 60; Sistersville ch 4; Wolf Run ch 2 40; Bethel, Pennshoro' and Hugh's River chs 10 30; Pigeon cr ch 53 135 30

*Pby of St Clairsville.*

Woodsfield ch 8 00

*Pby. of New Lisbon.*

New Lisbon ch 23; Long Run and New Salem chs 16 06; Deerfield ch 26; Newton ch 5 80 06

380 46

FOR THE CHURCH EXTENSION FUND.

*Pby of Blairsville.*

Ebenezer ch 21 05

Total, $401 51

J. D. WILLIAMS, Treasurer.

RECEIPTS IN THE TREASURY AT PITTSBURG, IN JUNE, 1848.

SYNOD OF PITTSBURGH. *Pby. of Ohio.*

Mt Pisgah ch 8 88

*Pby. of Clinton.*

Pisgah ch 3 69; Brookville ch 9 12 69

*Pby of Beaver.*

Beaver Falls ch 24 75

MISCELLANEOUS.

Bequest of John Montgomery, dec'd, in part, per T Todd, Esq. 131, Eldad 2 133 00

Total, $179 32

J. D. WILLIAMS, Treasurer.

## RECEIPTS IN THE TREASURY AT LOUISVILLE, KY.,

IN MAY, 1848.

| | |
|---|---|
| Fairfield, Iowa, | 10 00 |
| Union | 3 00 |
| Nicholasville, Kentucky, | 23 50 |
| Lexington, Ohio, | 1 50 |
| Providence " | 2 75 |
| Beulah, | 8 75 |
| Collected at ———, per T S Vail, | 25 00 |
| Raleigh, Tenn. | 25 00 |
| Hopewell, Indiana, | 4 00 |
| Rev C Sturdevant, | 6 50 |
| Mr C A Mills | 5 00 |
| Yellow Springs, Ohio, | 32 00 |
| Ditto Congregational Fem Benev Soc. | 10 00 |
| E S. Cincinnati Presbytery, | 5 60 |
| Somerset, " " | 10 94 |
| Seven Mile, Oxford, | 14 50 |
| W G Rice, Esq. Louisiana, | 3 00 |
| Springfield, Ohio, | 1 50 |
| Harrodsburgh, Ky. | 10 00 |
| Memphis, Tenn. | 115 00 |
| Davenport, Iowa, | 15 00 |
| Madison Avenue, | 2 4[illegible] |
| Huntingdon and Hebron, | 14 00 |
| Jefferson, Indiana, | 2 50 |
| Putnamville, " | 6 00 |
| Thorntown, " | 3 10 |
| Bethany, Illinois, | 4 00 |
| Edwardsville " | 7 00 |
| Second ch Memphis, Tenn. | 25 00 |
| A G Hodge, Frankfort, Ky. | 30 00 |
| Mt Pleasant, Tenn. | 17 50 |
| Cathay's Creek, " | 5 80 |
| Returned by Rev W H Moore, | 31 25 |
| Hanover, Indiana, | 26 00 |
| Mulberry, Ky, | 10 00 |
| Jno A Breckenridge, to be returned if a missionary is not sent in his place, | 30 00 |
| Macomb, Illinois. | 10 00 |
| Total, | $1807 87 |

Wm. GARVIN, Treasurer.

## RECEIPTS IN THE TREASURY AT COLUMBUS, OHIO,

FROM SEPT. 17, 1847, TO MAY 1, 1848.

Welsh ch, Columbus, 6 33; Athens ch 11, Rutland ch 3, Mt Carmel ch 4, Alexander ch 6 Pleasant Hill 6 01, Rush Creek ch 4 18, Brownsville ch 9, Lithopolis ch 8, West Carlisle ch 10 25, East Union ch 3 47, Madison ch 6, Tarletou and Amanda chs 5, Frederick 10 25, London ch 8 50, Clark ch 2 55, Coshocton 8, Gilead ch 1 50, Canaan ch 50 cents, T P Lloyd 2 50, Mt Pleasant ch 50, Truro fem miss soc 11 86, Martinsburg ch 46, Ashland ch 2 32, Olivesburg ch 5 87, Hopewell 7 66, Perrysville ch 2, Lake Fork ch 3, Congress ch 11 25, Circleville ch 13 50, New Philadelphia ch 9, Buffalo ch 26, Perryville ch 12, Lake Fork and Cross Roads 6, Salt Creek ch 9, London ch 2 50, Wooster ch 22 41, Martinsburg 3, Washington ch 46, Hamilton ch 4 33, Welsh ch Columbus 5 50, Marion 12 50, Wayne ch 10 75, Springfield ch 15, Marion ch 1 87, Bloomington 50 cents, Brownsville ch 5 25, Norwich 9 52, Pleasant Hill ch 8 57, Hebron ch 6 87, Maricita 2, Ashland 7 37, Chesterville 5, Pleasant Hill ch 3 50, Harmony 4 25 Hopewell 1, Eden ch 3, Liberty 5 30, Marseilles ch 4, Upper Sandusky 7 30, Canal Fulton 2[illegible] 50, First ch Columbus Sab sch 25, Ladies Sew Soc 1st ch Columbus 50. Mrs R M'Comb, Truro, 5.

Total, $630 29

THOMAS MOODIE, Treasurer of the Synod of Ohio.

## RECEIPTS IN THE TREASURY OF THE PRESBYTERY OF EAST HANOVER,

AT PETERSBURG, VA., DURING THE YEAR UP TO APRIL 17, 1848.

| | |
|---|---|
| Contributions from church in Brunswick | 15 68 |
| " " " Powhattan | 15 00 |
| " " " Nottaway | 60 00 |
| " " " " | 15 00 |
| " " " " | 30 00 |
| " " East Hanover Presbytery | 100 00 |
| " " " Nottaway | 40 00 |
| " " " Sussex | 5 00 |
| " " " Nottaway | 43 00 |
| " " 1st ch. Richmond | 91 80 |
| " " Ladies' Miss Soc, Petersburg | 20 75 |
| " " " " | 21 94 |
| Annual collection in church in ditto, (50 of which by a friend to constitute Mrs Louisa Leyburn a life member of the Board of Domestic Missions of the Presbyterian Church) | 230 92 |
| Contributions from Ladies' Miss Soc, Petersburg | 9 00 |
| " " " " | 4 00 |
| Collection (in part) subscriptions at ch, Petersburg | 143 75 |
| Total, | $845 84 |

JOHN E. LEMOINE, Treasurer of the Pby of E. H.

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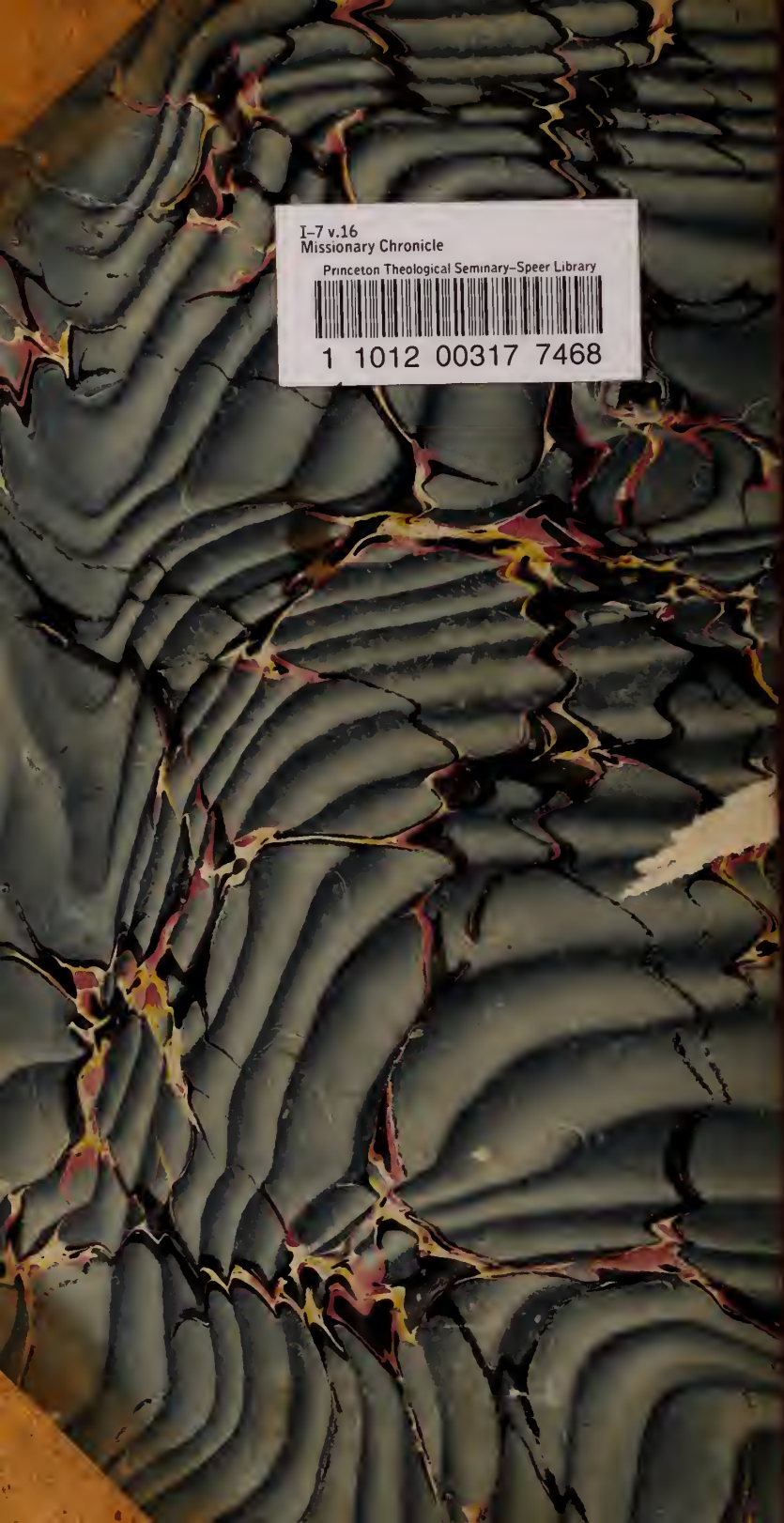
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